

THE FAITH THAT WINS



ROY TALMAGE BRUMBAUGH

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By

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CHICAGO

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To Mother

*who prayed me into the Kingdom
and then
prayed me into the Ministry.*

To Father

*who made generous provision for
my Education.*

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INTRODUCTION

THIS generation seeks adventure. Old and young would be thrilled. The desire is normal: the search is natural.

The times are full. The world is amove, yet ennui is the condition of many. Why? Because there is a limit to worldly adventure. The excitement of the earthly soon ceases to thrill.

There is no limit to adventure in the spiritual realm. Soul thrills are the daily experiences of those who walk with God. Transport is the portion of the believers who venture for God. A faith-life is "throned on the highest bliss." Divine power works miracles through hearts and hands consecrated to God. How exciting!

The lives found in "The Westminster Abbey of the Bible" (Hebrews 11) prove all these things and more. In apparent victory or in seeming defeat heroes of faith touch the stars. The lives of great men unlock mighty powers within us whether we be young or old.

The days in which we live call for heroes. Wickedness abounds. Apostasy prevails. Sins multiply. Lawlessness runs over. The devil goes about like a roaring lion. There is a need of courageous souls to do in the twentieth century what was done before Christ and in the dark ages of the church. Brave hearts live today. I mention some such in these pages whom I know intimately.

These biographical studies are written in the hope that the exultation of assurance, the thrill of separation, the rapture of faith, the ecstasy of consecration, the emotion of reverence, the passion of Christian service, the electric impulse of holy venture, the fullness of the Spirit may be the portion of every reader.

As I am indebted to many for instruction, information and inspiration, I pass on anything found herein to anyone who is willing to receive it.

ROY TALMAGE BRUMBAUGH.

THE FAITH THAT WINS

I

FAITH

WE WALK by faith, not by sight" (2 Corinthians 5:7). Walking is the attitude of the soul, the habit of life. Faith is in direct contrast with sight. The two are as different as day and night. Those who walk by faith, walk not by sight. Those who walk by sight, walk not by faith. No one can walk by faith and sight at the same time.

Abel was a believer; he walked by faith. Cain was an unbeliever; he walked by sight. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Abraham walked by faith; he was a spiritual believer. Lot was a worldly believer; he walked by sight. Lot was saved by the skin of his teeth, and existence to him near the end of his earthly pilgrimage was most miserable. Sight walking always leads to trouble. Notice the words "saw" and "sight" in Numbers 13:33: "And there we *saw* the giants . . . and we were in our own *sight* as grasshoppers, and so we were in their *sight*." The spies walked by sight.

Faith Is

What is faith? The divine definition is found in Hebrews 11:1-3. The inspired writer there tells us that "faith *is*."

Man is. That is a fact which no one either debates or denies. The Bible assumes the existence of God. There is no argument to it—God is. God is one, beside whom there is no other god. You are one, an individual, a unit, a personality. God is three: Father, Son and Spirit. You are three: spirit, soul and body. God is light. You are a light in this world. God is love. "By this shall all men know that ye are my disciples, if ye have love one to another." "God is Spirit; and they that worship Him must worship Him in spirit and in truth."

God is—that is a fact. Man is—that is a fact. Faith is—that is a fact. The faith that is, is exercised by man who is, and rests wholly upon the God who is. It is not a matter of "Do you believe?" The question is "*What* do you believe?" "*Whom* do you believe?"

The Baalites believed that their god would send fire down from on high and burn up the sacrifice. Their faith rested on the false testimony of pagan priests. They believed in one who did not exist. They believed sincerely, but to no avail. Elijah's faith rested on Him who was, and is, and is to come; and God answered by fire. *Whom* do you believe?

The wheels of society would stop if there were no faith. The farmer plows and plants because he believes he will reap a harvest in due season. The sailor sails, believing that in spite of storm he will reach the desired harbor. The scholar studies because he believes that honor shall come to him ultimately. The business man labors early and late because he believes that a profit

shall be his portion. Columbus sailed beyond the Gates of Hercules because he believed that there was a continent lying beyond the western horizon. The tides were adverse, winds were contrary, popular opinion ridiculed him, sailors mutinied; but faith said, "Sail on," and sail on he did until he reached the goal of his dreams.

I did not see Washington cross the Delaware River, but I believe that he did. Historical facts are accepted by faith.

We believe also in current events. In newspapers we read of famine stalking the steppes of Siberia; of torrential rains inundating the lowlands of China; of pestilence hanging a crepe on the door knob of India; of Vesuvius vomiting forth molten lava upon smiling fields and sleeping villages; of gales tearing our Atlantic Coast to shreds; of hurricanes hurling ships laden with valuable cargoes and precious souls on the white reefs of death; of the earth opening in convulsions and swallowing metropolitan centers; of earthquakes shaking cities as a bull dog would shake a rat. We were not on the scene, but we accept these events by faith.

Faith and the Word of God

The faith that is rests upon the God who is and His promises. "Faith cometh by hearing and hearing by the Word of God." Abraham believed God; he believed what God said to him. What God said to him is recorded in the book of Genesis. The patriarchs numbered among the heroes of faith believed what they heard. What we see we know; what we hear we believe.

What God says is always in contrast with what man says. God says, "There is none righteous, no, not one." Man says, "There is good in all men; man is divine." We believe God or man. God says, "No man cometh unto the Father, but by the Son." Man says, "There are many ways to God." We believe God or man. God says, "Preach the Word in season and out." Man says, "Preach a new gospel adapted to the changing times." We obey God or man. At Kadesh-Barnea Israel would not go up into the Land of Promise because they did not believe Jehovah their God. They believed men, the ten spies, and as a result wandered thirty-eight years in the wilderness until every one of them died.

Our hope is built on "Thus saith Jehovah." Faith therefore is the foundation of Christian hope. It is the substance on which we build our future. It brings the promises of God into the present.

Faith Is Evidence

Faith is "the *evidence* of things not seen." "The fool hath said in his heart, there is no God." He lacks something; he lacks evidence. Pharaoh had not this evidence. He said in his heart, "Who is this God of Israel that I should obey Him?" Goliath looking down upon David disdained him. He did not have faith, therefore he had not the evidence that back of that little shepherd lad was the almightiness of the invisible God.

Job had this evidence. All his property was taken from him; he was bereaved of his sons and daughters as well as of his servants. His friends misunderstood

him. His wife told him to curse God and die. He was smitten with a loathsome and painful disease. Yet he said by faith, "*I know* that my Redeemer liveth."

Daniel, in the midst of the intrigues and immoralities of an oriental court, said, "They that be wise shall shine as the stars." He said this because he believed; and faith is "the evidence of things not seen."

Moses was a child of the king's palace. He was in direct line of succession. The throne would be his in time. The riches of Egypt lay at his feet. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." He had the evidence; faith is the evidence.

Faith Is Proof

Faith is the proof or conviction of things not seen. I know that God is. I have the conviction in my heart. Although circumstances may not so declare, I know that all things work together for good to them that love God. Faith is the conviction of things not seen. Faith is the faculty by which we apprehend that which the eyes cannot see nor the hands handle. Eternal things, although invisible, are as real to the man of faith as the terra firma upon which he walks.

Encouragement

In the epistle to the Hebrews, the apostle wrote to a people who were in danger of apostatizing. These Hebrew Christians were terribly persecuted. They were sailing through bloody seas. They were climbing the

steep ascent to heaven through peril, toil and pain. They were betrayed by members of their own household. To confess Christ meant danger to liberty, property and life. They were wondering, "Is it worth while?" To strengthen them in time of need, Paul exhorts them to live by faith and sets before them, for their encouragement, a great host of Old Testament heroes who witnessed to the power of a life of faith.

Understanding By Faith

"By faith we understand that the worlds were framed." Faith begins at Genesis 1:1, and sight at Genesis 1:2. Sight begins with the world waste and void. None of us saw creation. God saw it. By faith we understand that "in the beginning God created the heaven and the earth."

The scientists who by sight are examining matter to determine its origin, evolve about as many theories as there are schools in the scientific realm. As to creation, philosophy says, "What?" It is interested primarily in force. As to creation, faith says, "Who?" It is interested primarily in the Creator, a person. In the light of philosophy we guess; by faith we *understand*. The true scientist can understand more through his beliefs than through his observations.

The word translated "world" in Hebrews 11:3 is not the Greek "kosmos," which is the word for the created world; nor "oikoumene," which is the word for the inhabited globe; nor "ge," which is the word for the soil, or solid part of the globe. The word here is "aion,"

which means "age." Paul is saying that by faith we understand that the ages were planned by God. Of course, as Dean Farrar says, the "time-world" (or ages) presupposes the "space-world." There would be no need for a "time-world" if there were no "space-world."

The Jews entered the Land of Promise with banners flying. By faith we understand that they passed through the Jordan on dry land. By faith we understand that the walls of Jericho fell by the power of God. By faith we understand that the inhabitants greater in number than the army of Israel were driven out by the sword of the Almighty.

We see these people flourishing in the land flowing with milk and honey. Prosperity was followed by deterioration and change. From the north the Assyrians came down like wolves upon a fold and carried away the ten northern tribes. The Chaldeans invaded the land from the east and carried away the two southern tribes. Palestine was made desolate. Israel was scattered among the nations of the world.

By sight these are merely historical events. Faith, however, goes beneath the surface, and we understand that Israel was scattered among all peoples because of unbelief and disobedience, as foreseen by God's prophets.

The Babylonian Empire was followed by the Medo-Persian world power. Alexander then pounced like a panther upon that weakened world empire and behold! Greece was in power. The Roman eagles swept the armies of Greece from the field of battle, and the Caesars were enthroned upon the high places of the

earth. The Roman Empire, too, went the way of the nations of the world. By faith we understand that a nation that does not seek God shall utterly perish.

"I have cut off the nations: their towers are desolate: I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings" (Zephaniah 3:6, 7).

The things that happen, happen not because of natural phenomena; they were not brought about by things that we see. They came to pass through the wisdom and power of God. He sets men on high; He brings kings down to dust.

We are living at the present time in the age of grace. It is in direct contrast with the age that preceded it, the age of law. "For the law was given by Moses, but grace and truth came by Jesus Christ." The age of grace did not develop out of the age of law. By faith we understand that God planned the age of grace and brought it to realization after the wreck and ruin of the age of law. By faith we understand that the millennial, or kingdom age shall follow the age in which we now live.

Examples of Faith

Tyrants were amazed at the Christian martyrs who were willing to give up life, if necessary, rather than deny their Christ. To the eye of sight the martyr had everything to gain and nothing to lose by denying Christ.

To the eye of faith the martyrs had everything to gain and nothing to lose by enduring unto the end.

One of our young men who had volunteered for the foreign field took his bride to Persia a little more than a year ago. He is a missionary of excellent parts, of fine training and unusual consecration. His wife is a divinely-chosen helpmate. Many said, "What a shame, —wasting their lives in obscurity." But these young people had heard the call of God. They could not stay in America. They obeyed their Master and went out not knowing what would happen to them. The Rev. and Mrs. K. L. Armstrong walked by faith; their critics walked by sight.

A helpful friend of my earlier days and now, the Rev. Dr. W. B. Greenway, after unique success in the pastorate, accepted the Presidency of Beaver College, Jenkintown, Pa. Believing that evangelical Christianity wanted its young ladies nurtured in a spiritual atmosphere and well instructed in the inerrant Word of God, he planned extensions involving more than a million dollars the first year of his ministry in Christian education. "Grey Towers" is beautiful to the sight and imposing, but in obtaining possession thereof, Dr. Greenway "walked by faith."

One of our young ladies is now teaching the mountain children of Kentucky the way of salvation. She is located about fifty miles from a railroad station. She must ride on horseback through the beds of mountain streams to get to her field of service. She is a child of a palatial home. She could have all that society might

offer and money might purchase, but she prefers to teach poor mountain children about Christ. The world would call her foolish because the world walks by sight. Miss Ruth Huston is walking by faith, enduring by seeing Him who is invisible.

A much beloved fellow-laborer, the Rev. Donald Grey Barnhouse of Philadelphia, leaped into pulpit prominence, seemingly over night. God, through a variety of experiences and a thorough education, had slowly prepared him for present opportunities. Practically unheard of several years ago, his name is now lipped by the Church of God in the east and middle west. His radio talks every Sunday afternoon, from five-thirty to six o'clock (Eastern Time), over the Columbia Chain, are the delight of the spiritual, and reach an area covering seventy-six per cent of the population of America. To get this weekly message within the reach of so many, costs the Tenth Presbyterian Church of Philadelphia about forty-four thousand dollars annually. Where does Mr. Barnhouse expect to get these thousands of dollars? I don't know; but I do know that he "walks by faith," and that the money will come from—somewhere.

We are living in perilous times. Many are apostatizing. Numbers are becoming lukewarm and indifferent. We are also living in days of great opportunity. The times call for faith. Contemporary heroes stimulate courage and enthusiasm. Heroes also rise up from the pages of the "Blessed Book" to encourage us and strengthen our steps. "Wherefore, seeing we also are

compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin (of unbelief) which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith."

"Now faith is the substance of things hoped for, the evidence of things not seen." Let us walk by faith, not by sight.

Fred Scott Shepard, in contemplating "Faith's Apprehension," writes:

"I gaze into the skies above,
Behold the myriad stars of light,
And wonder if the One is there
The shepherds saw that wondrous night.
If I could see its splendor fair,
And catch the strains of music rare,
Would Christ be brought more near to me
By what my senses thus might see?

"Or if within the humble stall
I stood beside the manger-bed,
And there beheld the holy Babe,
With sacred halo round His head;
Would He by these more real appear,
His presence thus be brought more near
Than He is now, as by my side
I know He walks, as Friend and Guide?

"If I had walked along the way,
When Christ was here in human form,
Had seen His works of healing grace,
Had heard Him still the raging storm;

Would I more readily have known

The power and love that thus was shown,
Than I do now, since to my heart
He doth His very self impart?

"They knew Him in the olden time

By simple faith, a faith sublime;
We too must trust His love and might,
And walk by faith and not by sight."

II

FAITH WALKING

AMOS, the prophet, raised a tremendous question when he asked, "Can two walk together except they be agreed?" (Amos 3:3).

The number "two" speaks of oneness or division, of unity or separation, of peace or war. Cain and Abel were brothers. Cain walked in his own way; Abel walked in the way of God. It was therefore war, not peace; division, not unity. Paul and Silas walked together in unity, as did also Peter and John. They agreed, hence they kept step.

Two cannot walk together except they be agreed. This is true in politics. Wet walks with wet, and dry walks with dry, regardless of party affiliation, or the testimony of lips. This is also true in business. Two men are partners. One evidences dishonesty and that habitually. The other partner may protest, but "can two walk together except they be agreed?"

In the church there are the evangelicals, the liberals and the middle-of-the-roaders. The latter are becoming quite popular in the church. This pale pink variety of doctrinal indecision threatens to supplant the crimson of Calvary in church faith and practise. The middle-of-the-roaders invariably walk with the liberals. "Can two walk together except they be agreed?"

The Walk of Enoch

Enoch walked with God. His life was commonplace and very ordinary until he reached the age of sixty-five. Then a change took place, a remarkable transformation. The change was internal, but ultimately manifested itself in daily practise. The great decisions of life are made in the quiet places of man's soul, but the effects thereof cannot long be hid.

We are living in a day when the slogan is, "Youth must be served." The generation seems to think that young people ought to be in places of leadership anywhere and everywhere. How the Word of God smites this twentieth century philosophy! The Lord has called and will continue to call the young to eminence, but not always. Experience is much, and it is accumulative. The years add to it. Nothing can take the place of it!

Abram was an unknown man until he reached old age. The notable deeds of his life, that have been echoed and re-echoed through the corridors of time, were done after the age of seventy-five.

In thinking through Genesis, I had no idea that Jacob was a poet until I read the forty-ninth chapter. He breaks out into poetic canto for the first time when his hair is gray, his back bent, and life almost over.

The first eighty years of Moses' life were spent in obscurity. He played the role of emancipator and gave to the world the indestructible commandments during the last forty years of his long life.

When Caleb was eighty-five years of age, he asked

for the mountainous section of Canaan inhabited by giants. His greatest victories were achieved after he had passed four score years.

So we find Enoch beginning to walk with God at the age of sixty-five. We notice that this happened after his first child came into the world. Parents are made better or worse as children are given to them. Some parents are made better for a while and then fall away. Others continue to walk worthy of their calling. Only the Christian parent knows the pleasantness of the walk with a child in the arms and God in the heart.

Enoch walked with God. This would not have been mentioned had the habit been common to the majority. No one else was walking with God. It is therefore possible to walk with God when the world is walking otherwise.

God is Light: those who walk with God walk in the light. God is Love: those who walk with God walk in love. God is Truth: those who walk with God walk in truth.

It is either easy to walk with God, or impossible. Cain slew his brother because his brother's works were righteous and his own were evil. For Cain to face God after the murder was hell. For Cain to walk with God was impossible. A miracle was necessary, a change in nature. For Enoch to have walked otherwise than with God would have been difficult, and the longer he walked with God the easier it was for him to keep step with the Almighty. The only ones who can walk with God are sons of God. A son of God is one who has been

born of the Spirit. Can two walk together except they agree in nature? The Spirit of God bears witness with our spirit that we are children of God.

Pleasing God

The man who walked with God "*pleased God*" (Hebrews 11:5). He had this witness before his translation. It is natural to please self or man. It is better to please a good man. The approbation of a godly man is something to be desired. It is best, however, to please God.

Paul exhorted the church at Colosse to "walk worthy of God unto all pleasing." Children are told to obey their parents in the Lord in all things for this is well pleasing unto God. Paul told the church at Thessalonica that he pleased God and not man. We see therefore that it is usually a matter of pleasing God or man. Christ said, "Beware when all men speak well of you." Beware of being a man pleaser. Blessed is the man who pleases God.

It is possible, therefore, to please God, but it is impossible to please Him without faith. There is a very popular saying today that it does not make any difference what you believe, just so you live right. Hebrews 11:6 breaks this man-made maxim into pieces. "Without faith it is impossible to please God." Those who come to God must believe that *He is*. "The fool hath said in his heart, There is no God." Atheists abound, but many, who believe that God is, live as though they believed it not.

We must believe that God is the Creator of the heavens and the earth and of all things contained therein. We must believe that He is the Sustainer of all things, holding all things together by the word of His power. We must believe that God is our Redeemer, the only Saviour from the guilt and power of sin.

Not only must we believe that He is, but that He is *the Rewarder*. Enoch believed and his reward was translation. Life was continued and he has unto this time lived more than five thousand years. What a reward!

Christ spoke about the Pharisees praying on street corners for effect. They were applauded by men. He said, "They have their reward." He also said, "When you pray, go into your closet and God who sees in secret will reward you openly."

The martyrs endured to the end because they believed that God is and that He would reward all who endured unto the end. All faithful people at all times have had their gaze upon the recompense of the reward.

Not all Christians shall be rewarded. Most of them shall miss the reward. Abraham pleased God because of his faith, and so did Enoch. Lot was a believer, but he was displeasing to God. He will receive no reward.

God rewards those who diligently seek Him. We tell our children to seek something in a certain part of the house. They seek and they find not. We say, "You don't know how to seek." We, like children, seek God in a half-hearted manner. "Seek ye the Lord while He may be found." As the thirsty hart seeks the water-

brooks, so seek ye the Lord. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

We seek and find Him not by our senses. We *cannot* see the gravity that keeps all things in equilibrium. We *cannot* hear the sunlight fall on the earth. We *cannot* taste spiritual sweets. We *cannot* handle eternal values. God cannot be sought and found by physical analysis. The knife of the surgeon cannot discover the genius in the mind of Edison, or the music in the soul of Mendelssohn. God is sought and found by faith.

As we look through the Word of God we see angels falling, stars falling, nations and men falling like seared leaves from autumnal forests; but Jude who records the sermon of the man who walked with God, tells us that *God is able* to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. Believe it! Faith pleases Him.

Those who walk with God are kept. "Can two walk together except they be agreed?" God and the sinner come to agreement at the cross in the heart of the God-man. Begin there and then walk—with God—by faith.

The Prophecy of Enoch

The man who walked with God *prophesied for God*. There were no prophets in Eden. God Himself communed with our first parents. The first prophecy was given after the fall. Israel was given priests to lead in worship and to instruct the people. It was not until the priests were unfaithful and apostasy abounded, that

prophets were raised up by the Lord. Prophets are needed only in times of spiritual declension and moral decay. Enoch prophesied because the days were evil and the times were out of joint. Is there no need of prophecy today?

We read in the fourth chapter of Genesis that "*big business*" flourished (cf. Luke 17:26-28). The iron and steel industries were pouring out wealth. Gold was plentiful. Everybody was prosperous. Everybody was bad and getting worse.

Music prevailed, but it was not God's music. It was Satan-inspired. We turn on the radio now and we hear more music than anything else, but it is not usually the kind that builds up the new man. The appeal so often is to the Adamic nature. About the only place where good music is heard today is in the Church of God. It is there alone that reborn sons and daughters of God sing and make melody in their hearts unto the Lord.

It was a time of *war*; not organized warfare so much as family feuds, individual strife. The first poem was an ode to the glories of war. War always follows in the path of irreligion and godlessness.

Idolatry abounded. The idols were called by sacred names. Followers of the Lord were called "Jehovahites" in derision. This is a day of new theology, new practises, new theories, new speculations, all of which are but another form of idolatry.

In Jude fourteen and fifteen we have the sermon that Enoch prophesied to the people of his generation. The word "ungodly" is repeated five times in one verse.

The people were civilized, but they were godless—"having men's persons in admiration." Art may abound today, but as one leader in art said, the chief end of art is to glorify man. New religions also deify man.

Pseudo-science has taken God out of Genesis 1:1, while religion has politely ushered Him out of church, creed, conduct. Philosophy speculates without God in thought. The church needs to be aroused. Enochs need to prophesy. The church has become too soft. It is no longer militant. It is no longer witnessing. Why? Because it is not walking with God.

Someone has well said, "Sayers are seers." Those who don't see God will not "say so." The church that walks with God is a witnessing and prophesying church. Men who see God like Enoch will tell forth the truth. The times call for men of profound conviction, of divinely inspired courage and of eloquent lips and lives.

A friend of mine was called to a Philadelphia pastorate. He is a man of plain speech. His words come straight from a fearless heart. He hits sin with terrific force. The new congregation quailed under these strong messages at first. Then resentment showed its ugly face. The road the pastor traveled was very rough for a while, but truth ultimately won the day. At this writing both pastor and people are happy in the evident approval of God upon the whole church. One must walk with God if he would be bold in the declaration of truth.

The Translation of Enoch

The man who walked with God *was translated* (Hebrews 11:5) or raptured, and that by faith. Transla-

tion is not death; it is the opposite of death. Genesis five is a veritable cemetery. We see the names of numerous people on gravestones, but Enoch's is not there. He was translated. He was caught up to heaven without going through the grave. His body was not found for God had taken it. Undoubtedly his wife looked for him, and his children and friends, but they searched in the wrong place. His body was in heaven. Elijah was caught up in the sight of Elisha. Whether Enoch was caught up in the sight of his family or others, we are not told.

Of course Enoch's body was changed, because flesh and blood cannot inherit the kingdom of God. He was given a glorified body—a body not limited by time and space, or affected by atmospheric pressure, or the lack of it. As Enoch was changed and caught up, so shall all the living members of Christ's Body—the true Church, be changed and caught up at His appearing.

III

FAITH WITNESSING

THE secret of the Lord is with them that fear Him" (Psalm 25:14).

The Lord has secrets. He tells these secrets unto certain people—"them that fear Him." It is evident then that those who fear Him not are not told anything. They know nothing. Fear is reverential trust. The trust of the Old Testament is the faith of the New. "The secret of the Lord is with them that trust Him."

Secrets

It was the intention of God to blot out the cities of the plain. He said, "Shall I hide from Abraham that thing which I do, . . . for I know him." The Lord then told Abraham, the father of the faithful, the secret concerning the immediate destruction of Sodom and Gomorrah.

The Psalmist tells us that the Lord made known unto Moses His ways (the reasons for His acts), and His acts (or works) unto the children of Israel. The Israelites saw the work of God at the moment it was being done. But Moses knew the secret of what God was going to do before He did it, and the reasons for His acts.

The secret of the Church was hidden from other ages and generations (Ephesians 3:5; Colossians 1:26). The prophets knew nothing about it. God revealed this secret unto Paul and the apostles. "The secret of the Lord is with them that fear Him."

Noah was one who feared Jehovah, and the Lord revealed unto him the secret of the coming deluge. In Hebrews 11:7 we read, "By faith Noah —." Noah had the faith of Abel. That is, he worshipped by faith and offered unto God acceptable sacrifices. Noah also had Enoch's faith, for he walked with God. It is impossible to walk with God until one agrees with God. Agreement begins at the Cross. Before one can witness for God, he must walk with God. So by faith Noah worshipped God, by faith he walked with God, and by faith he witnessed for God.

Warned

Noah was warned by God of things not yet seen. Previous to judgment there is the divine warning. God warned Sodom through Lot before the fire and brimstone fell upon that city. God warned the Egyptians through the mouth of His spokesman, Moses, before the angel of death passed through the land. The miraculous entry of the Israelites into the Land of Promise was sufficient warning to the Canaanites that judgment was about to fall upon them. God warned the Israelites through His prophets, before Assyria and Babylon came down upon them. Christ warned Jerusalem and Judah concerning the destruction of the city and the desola-

tion of the land, forty years before Titus besieged it. God warns individuals before retribution overtakes them.

There comes a time when the fruit is ripe and must be plucked. There comes a time when the vintage receives its color and must be put into the winepress. There comes a time when judgment is ripe and the stroke falls. God will not cut down a cumbering tree while there is yet hope of it bearing fruit, but when it is good for nothing save for burning, then the ax is laid at the root thereof. The sins of Noah's generation cried out to God for judgment. One hundred and twenty years before it came to pass, God warned Noah, and Noah in turn warned the world.

Seeing the Unseen

Abel looked within and offered a sacrifice. Enoch looked round about him and walked with God. Noah looked into the future and prepared an ark. He looked within and round about, before he looked ahead. Looking within he saw a saved sinner. Looking round about him he saw unsaved people, eating, drinking and making merry; building houses, developing businesses, advancing the arts and sciences. He saw civilization making great strides, but in the light of the coming doom, how superficial and worthless it must have seemed.

Noah was able to see the invisible things of the future because he believed in the invisible Person who was, and is, and is to come. If our faith amounts to anything, the things that are seen and temporal will seem shadowy and fleeting in the light of the invisible and eternal.

Fear

The faith of Noah was followed by feeling. He was "moved with fear." He believed and then he felt. He trusted and a strong emotion surged through his soul.

The spirit of the age would relegate fear to the scrap heap, but what is the spirit of any age worth? The age of Nimrod had a spirit, but it was vaporous. The age of Voltaire had a spirit, but in contact with truth it died.

Fear is found in human life. It came into the world with sin. Before Adam sinned he had no fear. As soon as he sinned, he became fearful and hid himself from the approach of God. Only one thing drives fear out of the heart. "Perfect love casteth out fear."

Fear is a restraint. Some say it is unmanly to fear. If that is the case, then the great majority are less than men, because all fear something. Some say it is irrational to fear. If that is so, then all men are fools, for all men fear something. Fear deters and therefore it has great worth in the realm of morals.

When Martin Luther was returning to the university from the village in which he was born, he found himself in the midst of a heavy thunder storm. The lightning flashed, the thunders rolled, the earth shook. A thunderbolt crashed into the ground by the side of Luther. He was terrified. He saw the judgment at hand and fell on his face. He promised God that if his life were spared, he would separate himself from the world and do according to the divine pleasure. Fear led this man

from a life of worldliness into the realm of spiritual heroism.

There is not only present in this matter of fear, the fear of personal consequence, but also godly fear, reverential awe, the dread of walking contrary to the divine will, concern for God's approval.

Fear that is not followed by feeling is a dead fear. In this generation when the emotions are repressed, it is well to know that there is no spiritual life where there is no emotion. God spues the heart that is lukewarm, and therefore not generating steam, out of His mouth. Superfluous steam may escape by way of the exhaust, but work is being done. Where there is no steam, there is no work being done. It is better to have too much emotion than to have none at all.

Action

Noah, a man of faith, was moved with fear. This fear led to action. He believed, he felt and then he built. He prepared the ark to the saving of his house. I believe, I feel, I act. That is the experimental order.

Noah began building more than a century before the ark was needed. The preparation of the ark was undoubtedly accompanied by sneers and jibes. Noah was made the butt of malicious ridicule. He was the target of epithet and derisive laughter, but he kept on building. He heard the voice of God.

Leaders will be misunderstood. The courageous have always been vilified. Columbus spent the best part of his

life in discovering America for Spain. Spain named the country after an unknown pickle dealer who happened to write his name on the map, and drove Columbus to a premature grave.

The scientists of his day undoubtedly concluded that the judgment Noah prophesied was impossible. Precedent was against it. All things had continued as they were from the beginning. However, the flood came.

In the Ark

The last week was at hand. Noah went into the ark with his family. The door was left open for seven days, but no one entered save the eight. Then God shut the door. When He shutteth, no man openeth. There is a time when it is too late, therefore, "Seek ye the Lord while He may be found; call ye upon Him while He is near." Today is the accepted time. Today is the day of salvation.

It is well that Noah and his family did not see the death of all mankind and the extinction of all living flesh. Instead of jibes, there must have been groans; instead of laughter, weeping; instead of voluptuous music, the gnashing of teeth; but Noah and his family rode safely through the storm. The ship was rudderless, yet it kept to its course. It had neither sail nor propeller, yet it moved. It lay in the hand of God.

I wonder how the time was passed during the one year and ten days that they lived in the ark. They had neither cards, novels, newspapers, radio, movies, nor society, and yet they seemed to pass the time without

spiritual, mental or physical deterioration. Knowing that Noah walked with God, we are sure that he spent much of his time in meditation and prayer. Having just passed through a tremendous catastrophe, the other members of the family, probably for the first time, thought much about things eternal. How profitable those days must have been. Many of God's people need to be similarly placed, where meditation and prayer would be as natural as breathing.

Condemning the World

Noah condemned the world in two ways. First, *by preaching*. Peter called him a preacher of righteousness. He was a herald of things to come. He proclaimed not grace but judgment. He was not only a preacher, but he was a preacher of righteousness. Of course he was unpopular. Josephus adds to what the Scripture tells us, and writes that Noah preached until he feared that the people would kill him.

Topical preaching is acceptable. The preaching of ethics and of morality, of politics and of social service, is popular with mankind; but the preacher of righteousness never was popular and never will be popular with the world, although he is quite popular with God. The world is not interested in repentance, holiness and eternal verities. It is antagonistic to the spiritual.

This man Noah was undoubtedly the most solitary figure of his day. In fact he seems to us to be the most solitary hero of all those recorded in the eleventh chapter of Hebrews. He walked in the midst of a numerous but

wicked generation. He walked alone with God and for God. Every hero of this chapter stood alone, but Noah seems to be more lonely than the rest of them. That is the price all such must pay. The mountain top is lonely. The man of vision who follows the Leader invisible is appointed to spend much of his life in solitude.

To be spiritual is to be lonely but strong. Elijah was told to hide himself. After he had hidden himself God said, "Go show thyself." The hiding comes before the showing. Elijah had been with people too much. In order that he might be prepared for further work, God ordered a course in solitude. However, those who commune with God are "never less alone than when alone."

If men would move men, they must meet God before they meet men. First solitude, then society. First the prayer closet, and then the crowd. All strong men are habitants of quiet places. " Mightiest powers by deepest calms are fed." Only men who spend much time in secret, see visions and dream dreams. "Take time to be holy."

Noah condemned the world by his preaching, and he also condemned the world *by his life*. The building of the ark condemned the world. His actions verified his words. Lot warned his relatives about the doom of Sodom, but instead of condemning the world he condemned himself. His daughters and sons-in-law did not believe in him, because he was part and parcel of the evil city. He had lifted up his eyes and looked upon Sodom. He had pitched his tent toward Sodom. He dwelt in Sodom. He became a chief man of Sodom.

All his interests were in Sodom. Lot's life condemned him. Noah's life and practise condemned the world.

"May our lips and lives express
The holy gospel we profess."

Noah believed God. He became heir of the righteousness which is by faith. By faith we begin the Christian life. By faith we continue in it. "We are *saved* by grace through faith, and that not of ourselves, it is the gift of God." "We *walk* by faith and not by sight." "The just shall *live* by faith." We overcome by it, because "this is the victory that *overcometh* the world, even our faith." All things are possible, if we only believe.

IV

FAITH ADVENTURING

HE went out, not knowing whither he went" (Hebrews 11:8).

These words are spoken about Abraham. His is one of the greatest names in the hall of human fame. The Jews revere him. He is the father of their race,—the foundation of the Hebrew nation. The Mohammedans bend three times a day toward his tomb, and believe that they have forgiveness of sin through him. The descendants of the six sons of Keturah, Abraham's second wife, also venerate and well nigh worship their illustrious ancestor. Christians look upon him as a man of immense stature: socially, he lived and consorted with kings and princes; politically, he wielded unheard of power in a lawless era; spiritually, he was a worshipper of the one God in a day of polytheism; physically, he must have been a man of unique proportions and unusual bodily strength to have endured the hardships of tent life for decades.

His names are suggestive. He was called Abram, or "father of elevation"; and then Abraham, "father of a multitude." He is the "father of the faithful" to a people as numerous as the stars in the heavens. He was called "the Hebrew" because he was a descendant of Heber, which means "beyond." He was a "man from

the other side," and so singular in his personality and habit of living. The peak of greatness was reached, however, when God referred to him as "Abraham, my friend."

Called

We note next that Abraham was "*called*." We come across the words "call," "calling," and "called" quite frequently in the Word of God. The Church is the "ecclesia" or "called out ones." The Christian life is a "calling." We are exhorted to "walk worthy of our calling, whereunto we have been called." The name for the Holy Spirit is "Paraclete," which is made up of two Greek words meaning "to call beside." The Latin equivalent is "Advocate," which designates Him as the One "called upon." The Holy Spirit is the One whom the "called out ones" rely upon to stand beside them in times of trial and in periods of service.

Abraham was called to leave the city for the country, to leave a condition of permanency for nomad living. He left wealth and a career for what seemed to be an existence in uncertainty. He left the safety and protection of the laws of Khammurabi to dwell among the lawless Canaanites. He left what man would call a "sure thing" for what seemed to be a "long chance." However, when called he *obeyed*.

Safety Last

Abraham left his native city, Ur of the Chaldees, and went to Haran, and then to Canaan. Turning his back

upon his native land, his relatives and his home, "he went out, not knowing whither he went." He was the original pioneer. He cut his way through forests primeval. He rowed against prevailing currents. The spirit of the day was nationalism, but the outlook of Abraham was world wide. He was the first of that great band of missionaries that has carried "the good news" to the four corners of the earth.

Moses went out from the courts of Pharaoh. Paul went out from the temple of Judaism. Luther went out from the mother Church. The Wesleys and Whitfield went out from the established Church. General Booth went out from the Wesleyan Church. Columbus went out upon shoreless seas, and discovered a continent beyond the wildest dream of the best developed imagination of his day. As Carlyle says, those who go out, not knowing where they are going, always go farthest. There is no reaching an ever receding sky line.

When Moses went out from the court of Pharaoh, he did not know that before him were eighty years of achievement. He knew not that he would be the emancipator unique, the law giver supreme, the leader of the nation of nations.

When Paul left the temple of Judaism, he knew not whither he was going. He little dreamed that he, the apostle to the Gentiles, would be chosen to make known the mystery of Christ to the Church of God which today numbers millions and covers the entire world.

When the Wesleys and Whitfield went out from the established Church, they knew not that they would start

revival fires which would burn throughout the British Isles and sweep the American colonies with a heavenly blaze.

When General Booth left the Wesleyan Church, he knew not whither he was going, nor that a great Salvation Army would proclaim the Gospel efficaciously in the slums and on the streets of the great metropolitan centers of the world.

When the Pilgrims went out from Holland for conscience's sake, they knew not whither they were going, much less dreamed that they were laying the foundation of America the Beautiful, the greatest nation under the sun.

People today, particularly the young, are looking for adventure. They seek a thrill and are dissatisfied because they seek it not in the right sphere. One of the greatest books on adventure is "Pilgrim's Progress." John Bunyan has been called "the special war correspondent of the soul." "Pilgrim's Progress" portrays the vicissitudes, the battles and the variegated experiences of the soul. There is nothing more thrilling or more exciting. Christ seeks for souls to launch out into the deep. The motto of apathy is "Safety first." The motto of faith is "Safety last."

Captain Campbell of the Royal Navy of Great Britain was the hero of many mystery ships. The closing entry in the night book before he retired was always "Safety last." He ventured and dared, and performed exploits which ranked him and his crew among the heroes of

human achievement. Others were cautious. They took no risks and found graves in Davy Jones' Locker.

A western rancher, looking upon men in a city club—soft and dressed in softer clothing, said, "When I was a boy there were lions and tigers in the forests; today I see nothing but chipmunks." Had this rancher acquaintance with some of our church men, he would have realized that there are still giants in our midst.

The times call for heroic deeds. To go with the swim is easy but unexciting. How the soul is thrilled when with strong strokes it swims contrary to the current! If you would lead a life exciting, enlist in the army of the redeemed and fight the good fight of faith with all your might.

Sojourning

"By faith Abraham *sojourned* in the Land of Promise as in a strange country, dwelling in tents with Isaac and Jacob" (Hebrews 11:9). He undoubtedly could have dwelt in a city. He was rich enough to have bought one, or to have built one. He could have been a petty king. He could have lived as a Rockefeller or a Ford, but he did not. To live in a tent is not pleasant, even though one is rich enough to buy the best tent. Think of the inconvenience of unusual heat, or cold, or of rain.

The tent living speaks of the transiency of this life. Abraham, Isaac and Jacob were strangers and pilgrims on the earth, and that is why they sojourned in tents.

A stranger is one who while living in one country owes allegiance to another. A pilgrim is one who lives in one place for a brief while. Abraham, Isaac and Jacob had left their native land and were dwelling in a strange land as pilgrims, because they were journeying unto the Fatherland. "Our citizenship is in heaven." We owe allegiance to the Head of the Body who is at the right hand of God the Father.

The tent life of a stranger and a pilgrim speaks of separation. Lot is not mentioned here, because Lot showed no evidence of faith, and therefore did not live as a stranger and a pilgrim. He lived in Sodom. He made money down there. Abraham could have done the same thing, but he would have lost his testimony.

Abraham had contact with people round about him in society and in business. When it was necessary, he unsheathed his sword and rescued nephew Lot from the hand of the enemy; but he was always known as the "man from the other side." He did things differently.

There is a spiritual way of doing secular business. There is a spiritual approach in social contact. Two men work side by side. They both do business, but it is evident that only one is a stranger and a pilgrim. His methods are different. His work is that of one who has his citizenship elsewhere.

There is a contractor in town who is different. His prices are fair. There is a peculiar stamp on his workmanship. It is unnecessary to watch him. He prays before he plans. God is his partner. I take my car to a certain automobile mechanic and leave it with him. I

know that the necessary work will be done and no more. I know that the charge will be reasonable. In dealing with him there is no suspicion in my mind. These two, with other Christian gentlemen I know, do business as men "from the other side."

The City

Abraham left Ur of the Chaldees and lived in tents, because he was looking for "the City." Abraham looked at a number of things. He looked back of him and beheld a ram, the divinely prepared substitute for his son, Isaac. He looked east, west, north and south, and beheld the land which God had promised him. He looked up and beheld the stars, the number of his spiritual descendants. He looked ahead and beheld, not a city but "the City."

There were great cities in the days of the nations of the past. Tadmor, Thebes, Samaria, Nineveh, Babylon, Rome and Carthage were great in their pretensions. To-day Paris, London and New York attract the young and old. People are packing up and going to the city. They are leaving the clover for the smoke, the highway for the Broadway, the protection of the old shade tree for the awning, the clear atmosphere for soot and sulphur, the open field for a two-by-four flat. The lure of the city is strong and the majority are migrating thereto.

Abraham, however, looked for "the City," and beside this city there is none other. This is the city that John saw on the isle of Patmos coming down from God out of heaven. This city has the foundations which

are garnished with all manner of precious stones. The gates are of pearls and the street of pure gold, as it were transparent glass. The city is illuminated, not by the sun, nor by the moon, nor by electricity, but by the glory of the Lamb.

New York is built upon rock, but seismologists say that that great city is due for an earthquake. The city that has foundations shall never be moved.

At the present time cities are expanding outwardly, or building upwardly. A building has been planned for New York which will rise sixty stories above the street level. As man can do that, we have no difficulty in believing that "the City" shall be fifteen hundred miles high, fifteen hundred miles wide, and fifteen hundred miles long.

Cain built a city, Lot went to a city, but Abraham looked for a city "whose builder and maker is God." The word translated "builder" means "architect" or "designer." It is quite significant that from the root of this word comes the word "carpenter."

Our Lord when He came into this world did not assume the role of a shepherd, as the antitype of His father according to the flesh—King David. He led the life of a carpenter or constructor. How significant! He who designed and constructed the universe is the One who in His humility designed and constructed houses and furniture.

The Maker and Creator of "the City" is God. In this life the architect is one. Someone else constructs and brings into reality the plan prepared by the architect.

There is always a gap between what the hand makes and what the mind conceives. However, the Architect and Builder of "the City" are one, and "the City" is the exact reproduction of the design. Both perfect! This is the city that Abraham, Isaac and Jacob looked for, and therefore they were willing to lead a nomadic life, rather than dwell in a man-made city.

Things Promised

It is well to remember that Abraham, Isaac and Jacob did not receive the things promised. They shall not receive them until the resurrection, when in the flesh they shall receive all the things promised, including the Land of Promise. They saluted them by faith, however, when they saw them from afar.

Israel was promised many things, but only a small group in Israel received by faith the things promised. There were always two parties in Israel—carnal Israel and spiritual Israel. We see this clearly at Kadesh-barnea. God said, "Go up and possess the land." Carnal Israel said, "No, we won't go up; there are giants in the land and the cities are walled up to the skies; we cannot take it, we are too weak." Caleb and Joshua, spiritual Israel who walked by faith, said, "Let us go up! God will give us the land." Caleb and Joshua ultimately possessed the land, but carnal Israel never!

There always have been two parties in the church—spiritual Christians and carnal Christians. The spiritual Christians walk by faith. The carnal Christians walk by sight, living with their noses in the dust. God is ashamed

of them. He is not ashamed of Abraham, Isaac and Jacob, who saw the promises afar off. He was ashamed of carnal Israel, and so He is ashamed of carnal Christians. They don't look like Him. They don't live like Him. They don't walk like Him, or with Him.

The story is told that Captain Pat Breckenridge with his crew was given the most dangerous part of the Atlantic Coast to guard. At this point a reef just hidden from sight extended six or eight miles out to sea. Many a vessel had been lost there. One day a storm arose. The wind blew, the waves were mountainous. From the heart of the storm there went up skyrocket after skyrocket. A ship was wounded to death by the sharp and merciless teeth of the reef. The crew valiantly tried to launch a boat, but wind and wave pushed them back each time. They were almost exhausted, when the man next in command to Breckenridge said, "It can't be done. Even though we reached the reef we would never get back alive." Captain Pat Breckenridge raised himself to his full height of six feet two, and, looking into the faces of his brave men, shouted in a voice that could be heard above the noise of the storm, "Your place is out on the reef; you don't have to come back."

Aching and storm-wrecked souls are crying for help amid the gales of this world. The winds of criticism, the high waves of indifference and the antagonism of the world would hinder, and, if possible, halt the endeavor of any Christian, or church, to launch the life boat of salvation. But souls are being lost. We may rescue, we may save. The cry comes to us, "Your place

is out in the storm; you don't have to come back." Are we faithful? Will we heed the divine call? Will we go out? Abraham "went out, not knowing whither he went"—by faith.

V

FAITH OVERCOMING

THIS is the victory that overcometh the world, even our faith" (I John 5:4).

John tells us that the world is made up of three things—"the lust of the flesh," "the lust of the eye," and "the vainglory of life." The world consists of these three things and nothing more. The one victory that overcomes all these things is faith. The text is well illustrated by the lives of three heroes as recorded in Hebrews 11:20-22.

Overcoming the Flesh

"By faith *Isaac*." He was the son of his father, yet he was not. It is said, "Like father, like son," but here is an exception. Isaac was unlike his father. There was as much difference between the two as between a mountain and a molehill. Abraham is revered by four great peoples, Christians, Jews, Mohammedans, and Keturahians. Isaac is known merely as the son of his illustrious father. Abraham was all man; Isaac was quite effeminate. Abraham was aggressive; Isaac was retiring. Abraham dominated any group; Isaac shrank into himself. Abraham was willing to unsheathe the sword when necessary; Isaac fled from opposition. Abraham looked up and saw the stars; Isaac looked down and dug wells.

It is ever thus. Grand sires are usually followed by feeble sons. Noah, a preacher of righteousness, was the father of three vacillating sons, Shem, Ham and Japheth. Moses, Joshua and Caleb were followed by weaklings who made no visible impression on their contemporaries. By divine grace, David and Solomon lifted Israel to its summit. Their successors were wicked and weak. The apostles turned the Roman Empire upside down for God. They were followed by men who were cowed by tyrants, and who were seduced by the smiles of the world. Luther, Calvin and Knox feared neither man nor the devil, but their successors fled at the foot-fall of a seared leaf.

Single events often characterize a life. Previous to Pentecost, Peter is characterized as a storm walker. The ups and downs of his life were many. His career was impetuous. He depended partly on God, but much on self. But after the descent of the Holy Spirit, he is characterized as the Gibraltar disciple. He became Peter, the Rock. The life of John is summarized by the act of pillowing his head on the bosom of Christ. His ear was habitually open to the heart beat of divine love. The spectacular consummation of a thrilling life epitomized the character of Elijah. The chariot of fire summed up his days. He delighted in earthquake, fire and storm. He hardly recognized the still, small voice. The crash of elements was his music; fire his favored food. David is characterized as the sweet singer of Israel. His inspired fingers touched the chords of every human emotion. He brought the discordancies of Israel

into harmony with the Almighty. A Mediterranean storm pictured Paul. He was tossed between Mars Hill and Mount Zion. The tempestuous wind of Judaism beat upon him. The waves of intellectualism would swallow him up, but he weathered this storm as he did the Euroclydon of the Mediterranean. Think of a lion tamer, and Daniel appears instantly on the stage of scriptural imagination. He tamed human beasts, pagan princes and oriental potentates. Behold the dreamer! Advance, deliverer unique—and we see Joseph. The life of Isaac is characterized by the Mount Moriah incident—the wood and the altar.

As Abraham submitted to God, so Isaac to his father. His was a life of submission. He was probably as great as his endowment permitted. Paul said, "As much as *in me is*, I am ready to preach the gospel." We can do no more than our talents permit. To do less is sin.

So it is recorded here that "by faith Isaac blessed Jacob and Esau." These men were twins, but how different! Esau was a man of the field, an athlete, tanned and tremendous in brawn. He had the eye of an eagle, the agility of a doe, the speed of a deer, the strength of a bear. He was a sharpshooter with bow and arrow. He was a splendid animal, but he lacked soul. He sold his birthright for a mess of pottage. "King Flesh" was enthroned in his life.

Esau was like his father, Isaac. What money was to Judas, what the world was to Demas, what impatience was to Sarah, what temper was to Moses in a moment of weakness, meat was to Isaac. He delighted in good

things to eat. He even loved Esau because "he did eat of his venison" (Genesis 25:28). In contrast with this, Rebekah loved Jacob because Jacob was Jacob. Isaac loved Esau because he satisfied the cravings of his appetite. So Isaac requests his son, Esau, who also reveled in meat and drink (Genesis 25:34), to prepare him savory venison. Rebekah, who would have Jacob receive the inheritance, prepares venison such as she knows Isaac likes. She dresses up Jacob in the garments of Esau, smelling of the field. What trickery!

At first Isaac is unaware of the deception. However, it would seem that Isaac must have recognized Jacob before he blessed him, otherwise he would not have blessed him "by faith." Esau was the elder brother and the favorite with Isaac. Had Isaac given Esau the superior blessing, it would have been by natural preference rather than by faith. As Isaac blessed Jacob "by faith," it must have been revealed unto him that the younger son was to receive the superior blessing, for "faith cometh by hearing and hearing by the Word of God."

Some think that the faith spoken of in Hebrews 11:20 was exercised after Isaac said to Esau, "I have eaten of all before thou camest" (Genesis 27:33), and then continued by faith, saying, "and I have blessed him (Jacob), yea, and he shall be blessed." I think, however, that Isaac recognized Jacob when he came near and kissed him (Genesis 27:27), and then, having recognized him, "by faith" gave him the blessing that followed (Genesis 27:28, 29). Of course, no one knows surely what took place in the mind of Isaac between "blessed"

(Genesis 27:27) and "therefore" (Genesis 27:28), nor the mental exercises of his soul between "thou camest" and "have blessed him" (Genesis 27:33). The blessing itself was an act of faith, and so was the victory over Isaac's natural preference and Jacob's deception.

Overcoming the Will

"By faith *Jacob*." Jacob had a career thrilling and athrob with variety. He fled from the presence of his brother who would slay him and made his way to his uncle's home in a far off country. The experience would have been pleasant to Esau for he was an outdoor man, but for Jacob to pass through a country robber-infested and haunted with wild beasts was a thoroughly painful experience; but God was with him.

He planned and schemed and usually got what he wanted. It was always Jacob who was planning and Jacob who was scheming. God had not his way in Jacob's life. At Jabbok, however, Jacob reached the end of his wits. His resources were exhausted. God wrestled with him until the break of day and won the victory. Hereafter Jacob allowed God to plan for him. He gave his will to the keeping of his Master. The *starts* of a good man are ordered by the Lord. His *stops* are ordered by the Lord because his *steps* are ordered by the Lord. Thereafter Jacob prevailed with God and therefore with man. Faith overcomes self-will.

Jacob's life reached the height of achievement when he was dying. The old man breaks forth into prophetic poetry. I never knew that he was a master of rhyme until he blessed his sons on his death bed. He was useful

to the last. He lived not too much in the past, but looking forward into the future, beheld a glorious day coming for his posterity.

He gave the superior blessing to Ephraim. Joseph noticed this and was very much annoyed. He would hold up his father's hand and remove it from Ephraim's head to Manasseh's head, but his father refused. He kept his right hand on the head of Ephraim. He overcame the will of Joseph, his great son. Joseph was a good man, but his will was contrary to the will of God at that time. "The first shall be last and the last shall be first." God revealed unto Jacob that the younger son of Joseph was to receive the superior blessing, and by faith Jacob so blessed Ephraim.

The greatest hindrances in Christ's work come not from the outside, but from the inside. The will of the brethren is interjected into the plan of God. Faith alone can overcome the will of men. Just as by faith Jacob overcame the will of Joseph, so all of God's servants may overcome the will of well meaning, but misled, brethren.

Jacob, when he was dying, worshipped. As he lived, so he died. At Bethel he built an altar to God and so on through life. He did at the end of life that which he had been doing all through life. So it is that people die as they have lived.

On his death bed we see him leaning upon his staff. What the mantle was to Elijah, what the rod was to Moses, the staff was to Jacob. It signified that he was a stranger and a pilgrim. It gave steadiness to his trembling limbs. It was eyes to his faltering sight. "Even the youths shall faint and be weary, and the young men

shall utterly fall; but they that wait upon the Lord shall renew their strength." "Thy rod and thy staff, they comfort me."

When the Israelites later ate the Passover in the land of Egypt they did so with staff in hand, ready to obey the divine summons. The Church of God needs to be ready. We know not when the call shall come. The shout may be heard at morning when the day is awaking, or at noon when the sun is at zenith, or in the afternoon, or when fast falls the eventide. It might come at midnight when the earth is wrapped in slumber. Therefore the Church needs to be awake with staff in hand, ready to go forth to meet the Bridegroom.

Overcoming Pride

"By faith *Joseph*." Behold the dreamer! In vision he beheld his brothers and also his parents doing obeisance to him—prophetic of his coming greatness. The dream was immediately followed by adversity and seeming defeat. The pit, slavery, the dungeon followed in quick succession. The light of his life is most brilliant because it came out of the dark dungeon. Difficulties made his life sublime. He became great. Kings were his companions. Unlimited power was put in his hands.

However, as with Isaac and Jacob, so with Joseph. The greatest thing he ever did was done when he was dying. He made prophetic mention of the departing of the children of Israel. He believed the promise God made to Abraham, that his people should dwell in Egypt 430 years, be oppressed, and then be delivered with a high hand. When Joseph died his people were not

oppressed, but he believed the Word of God and spake concerning, not their bondage, but their departure out of bondage into the Land of Promise. How daring! What faith!

As Joseph saw the glorious future of his own people, so we see the bright future of the Church. The world will be evangelized. The Body of Christ will be made up. The Lord will descend with a shout. The Church will be caught up. The Body of Christ will judge the world and rule over the world with Him. Joseph made prophetic mention of the future of his people. Why should not the Christian make prophetic mention of the future glory of the Church of God? Does pride seal your lips?

Joseph then gave them commandment concerning his bones. He was an Egyptian potentate. His wife was an Egyptian. His sons were princes in the land of Pharaoh. He could have given commandment for the erection of a mausoleum that would have stood the storm of ages. He could have perpetuated his name in stone, but not so. He overcame the vainglory of life. He gave commandment that his bones should be taken with Israel when the nation went forth from the house of bondage. The Scottish Crusaders carried the heart of Bruce in a silver urn to the Holy Land. It thrilled them and filled their hearts with courage. Surely Israel was strengthened and mightily moved when it carried about the bones of Joseph who had made prophetic mention of their departure from the land of Egypt.

The Church goes forth to battle, not with the bones

of a great man in its midst, but with the Spirit of God dwelling in the heart of every believer, and the banner of Christ going on before. Therefore, "Onward, Christian soldiers!"

Some of you have had an easy time of it; some have had a hard time. Some of you are rich; some are poor. Some have had university training; others have had no schooling. Some of you were nurtured in Christian homes; some of you heard nothing but profanity and blasphemy from your parents. Some of you crawled into the Kingdom of God; some of you went in joyfully with banners waving and drums beating. It makes no difference as to circumstances, all may overcome. All Christians are in conflict with the lust of the eye, the lust of the flesh, and the vainglory of life. The world is about us. We cannot get away from it, but it need not conquer us. We are more than conquerors through Christ.

The poet asks, "Who are life's victors?" He calls history to unroll its long annals and speak. "Who are the victors, the Spartans who kept Thermopylae's tryst, or Xerxes and the Persians? His judges or Socrates? The Christian martyrs or Nero? Christ or Pilate?" We may well ask, "Who conquered, the heroes of Hebrews Eleven, or the world?"

As these heroes overcame, so may each one of us. "This is the victory that overcometh the world, even our faith."

VI

FAITH CHOOSING

HE is faithful that promised" (Hebrews 10:23). The Word of God teems with exceeding great and precious promises. On God's part faithfulness, on our part faith.

Believing Parents

"By faith Moses, when he was born, was hid three months of his parents, . . . and they were not afraid of the king's commandment" (Hebrews 11:23). When the son of Jacob died Israel was a favored people in Egypt, but there came to the throne in the land of Ham a dynasty and a king that knew not Joseph. Although Israel had become a numerous people, they had deteriorated in morale and morals. They had entered the land as princes; they were now slaves. God intended Egypt to be a school, but it turned out to be a prison. All this because Israel conformed to the ways of Egypt. Prosperity and ease turned a family of princes into a motley mass of slaves.

The new Pharaoh looked with fear upon this great alien power in his midst. His thought was that in time of war they would attack him from within. He therefore planned their extermination, first, by oppression and second, by the killing of all male babes as they were born into the world.

America is similarly situated. There is a great and growing alien group in our midst. Many of these people are un-American and anti-Christian in their ideals and ways of life. They have congregated in the cities, particularly those laved by the Pacific and Atlantic oceans. They are a real menace to national life and prosperity. They must be dealt with, but not as Pharaoh dealt with Israel. It is the duty of the church to evangelize this numerous people. They must be turned to God. A Christian, whatever be his race or tongue, is a national asset. However, unless this group be evangelized quickly, these masses will Europeanize America.

The wisdom of Pharaoh was thwarted by the wisdom of God. We see the hand of the Lord in every step. Jehovah revealed unto the parents of Moses that a man child of unusual beauty would be given unto them. This is true because they acted by faith, and "faith cometh by hearing, and hearing by the Word of God." When the child was born they saw that it was the one God had promised them. The beauty of the babe was remarkable. It confirmed the Word of God previously spoken. Therefore, disregarding the edict of the king, they hid the child.

Parents, consider the possibilities resident in your babe! Who knows the powers latent in young life? In the days when civil wars were abounding in Rome, a beautiful child was saved from death many times. He lived, however, to be a curse to himself as well as to his nation. He became the Caesar who was emperor of Rome when Christ was born. Many years ago a house

in an English village caught fire. All had escaped, seemingly, when the father of a numerous family realized that one lad was missing. A ladder was placed against a window in the second story and the babe was found and brought out safely. Had that babe been burned to death the British Isles and America would not have been quickened to revival heat. That babe was John Wesley.

Young people, think of the possibilities of a life given over to God. You may be a Beethoven to unstop the ears of a generation to celestial music. You may be a Newton to map out the heavens, and so enable many people to think the thoughts of God. You may be a Gladstone to make righteousness popular in high places. You may be a Frances Willard, or a Florence Nightingale. You may be a Knox called by God to revive a nation.

The time came when Moses could no longer be hidden. Therefore, his parents put the babe in an ark which was placed at a spot where the daughter of Pharaoh was wont to walk. The basket was brought to the daughter of the king and opened. At that moment the child cried, not accidentally, but by divine premeditation. Saved by a tear! How wonderful!

There is a court house located on the summit of a hill in a middle western state. It is said that if rain drops fall on one side, the water will run into Lake Erie and then to the Atlantic Ocean. If the rain drops fall on the other side they will run into the rivulet, into the stream, into the Ohio River, into the Mississippi River and then

into the Gulf of Mexico. A little wind this way, or that, will determine the destination of the rain drops for over three thousand miles. So it is that the incidental things of life have been magnified by God. How a little wind this way, or that, has changed the course of our days! A tear fell from the eye of Moses and the heart of Pharaoh's daughter was moved, and a nation ultimately emancipated.

Back of the wisdom of Pharaoh was the subtlety of Satan. In Eden the promise was given that the seed of the woman would bruise the head of the serpent. Since that time Satan has been trying to thwart the fulfillment of that promise. He moved Athaliah to slay all of the seed royal. However, God intervened and saved one boy, who later became king. Satan moved Haman to attempt the extermination of the Hebrew race. God intervened and Haman was hanged on the gallows he prepared for Mordecai, the leader of the Jews. When Christ was born Herod moved by Satan ordered the massacre of the children that the divine babe might be destroyed. Again God intervened.

So Moses was taken into the house of Pharaoh. What irony! Pharaoh was nurturing the boy who was to wrest an afflicted people out of his hand.

The commandments of kings, the edicts of potentates, the laws of the land are to be obeyed so long as they do not conflict with the commandments of Jehovah. But when a Nebuchadnezzar commands all people to worship the golden image in the plain of Dura, true children of God will disobey as did the three worthies. All Christian citizens will be exemplary in observance of

municipal, state and national laws that do not conflict with the will of God.

The Great Refusal

"By faith Moses, . . . refused to be called the son of Pharaoh's daughter." He was a child of his parents. They believed; Moses believed.

Egypt was the land of highest civilization in Moses' day. Greece was a den of robbers. Rome was unheard of. The hanging gardens of Babylon existed only in the dreams of men. Egypt was the center of art, philosophy, architecture, engineering, medicine and the science of war. Moses was trained in all these. Josephus tells us that he had extraordinary military success when he led Egypt against the Ethiopians.

Moses became great. He came to a fork in the road. He had to choose Egypt or Israel, to be called the son of Pharaoh's daughter, or the son of his mother. By faith he refused to be called the son of Pharaoh's daughter. God must have revealed this unto him, because he did it by faith. He refused honor, leisure, pleasure and treasure, things that men desire above all things. He went into the valley of humiliation and seeming loss while the world laughed loud and long. But see how God ultimately honored Moses. What he got on earth was only the interest. The principal is yet to come.

A Wise Choice

Moses chose to *suffer affliction* with the people of God rather than to enjoy the *pleasures of sin* for a season. We have looked into the palaces of kings as we have

found them described in the Word and in history. Behold the feast in the palace of Belshazzar! Princes, potentates, with their wives and concubines. There is feasting and wine. Much wine is being drunk out of the vessels holy unto the Lord which Nebuchadnezzar had taken from Jerusalem. Behold Herod selling his soul because of the voluptuous dance of the daughter of his paramour. It is stated that in the court of Frederick the Great, the favorites of the palace were not Christians, but infidels like Voltaire and dogs from the kennels. At the court of Cleopatra, a royal libertine was always in evidence, such as Julius Caesar or Mark Antony.

The princes of Egypt found pleasure in these things—in yachting on the Mediterranean; in riding on the steeds famous the world over for speed and beauty; in eating, drinking and making merry. Moses gave up all these things, however, to suffer affliction with the people of God.

The phrase "for a season," is one word in the original. It is found in II Corinthians 4:18, which reads, "the things which are seen are temporal." The word "temporal" there is the same word translated "for a season" in Hebrews 11:25.

The pleasures of sin are temporal. There is a certain pleasure in sin, whether it be of the mind or the body, but it is for a season. Lord Byron enjoyed every possible pleasure of the body, but soon "the canker and the grief" were his only portion. Robert Ingersoll enjoyed the pleasures of intellectual sin. He enjoyed his doubts

for a season, but his end was painful and dark. Napoleon enjoyed both intellectual and physical pleasures for a season, but finally, St. Helena.

The people of God endure affliction, but it is for a season. Suffering is a "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

True Wealth

Moses esteemed the reproach of Christ greater riches than the treasures in Egypt. The jewels of modern kings are worth millions, but the treasures of Egypt were undoubtedly greater. They probably totalled billions, but Moses preferred the reproach of Christ to all the gold of the world. Looking ahead, Abraham saw the day of Christ. Moses saw the same day. As Christ bore reproach, so Moses was willing to bear the reproach of Christ. He did so deliberately. All who follow Christ must bear reproach (derisive ill-will).

Faith does not despise the wealth of time, but it esteems the "inheritance incorruptible" more highly. It does not disesteem man, it treasures God. It views time in the light of eternity. It compares the weakness of man with Omnipotence. Faith realizes that God can reward better than man and will punish far beyond the power of man. Faith acts on the fact that man is with man for a brief time, while God is ever with us.

Moses esteemed the reproach of Christ greater riches than the treasures in Egypt because he looked beyond unto the *recompense* of the *reward*. In Hebrews 2:2, 3

we read, "Every transgression and disobedience received a just recompense of reward: How shall we escape, if we neglect so great salvation?" Hebrews 10:35, "Cast not away therefore your confidence, which hath great recompense of reward." Hebrews 11:6, "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him."

Looking forward, Moses saw retribution for the unrighteous and reward for the righteous. Therefore he chose reproach for Christ. By faith he refused the leisure, pleasure and treasure of Egypt. Eternal wealth is better than millions of money.

Seeing God

"He forsook Egypt, not fearing the wrath of the king." God commanded Moses to say, "Let my people go." What a command to give to the leading imperator of his day! Pharaoh, of course, resisted. His anger was kindled, but Moses feared not. The plagues came and Pharaoh consented to let the people worship in Egypt, but Moses refused. More plagues were sent and Pharaoh consented to let the people go, if the women and children were left behind. Again Moses refused. Other plagues followed. Pharaoh consented to let the men, women and children go, if the cattle and herds were left behind; but again Moses feared not the wrath of the king and refused. The severance with Egypt had to be complete. So it is that the Christian must separate himself entirely from the world, of which Egypt is a type. He can do it only by the faith which overcomes the displeasure of men.

Moses feared not the wrath of the king, because he had seen the invisible King. When Elijah was threatened by Ahab, he feared not because he could say, "As the Lord liveth before whom I stand." When Naaman would pay for his recovery with gold, silver and raiment, Elisha refused, saying, "As the Lord liveth before whom I stand."

God was more real to Moses than Pharaoh. He may be more real to us than people. It is the work of the Spirit to reveal Christ unto us. He that hath seen Christ hath seen the Father. If we yield to the Spirit's ministry, our eyes will be opened, motes will be removed. We can see Him with the eye of faith. He is at our elbow, closer than hands and feet, nearer than breathing.

Look *in* on Him. "Christ in you the hope of glory." Look *up* to Him, for He is at the right hand of the Father, interceding for you. Look *forward* to Him for He shall some day come for you. Look full into His wonderful face. See the love-light in His eye, the winsomeness of His countenance, the beauty of His presence. Listen to His voice. Harken to His command. Abide in Him. "Whom not having seen we love."

Faith in Him will give us victory over the seductions of worldly honor and leisure. Faith in Him will overcome the pleasures of sin. Faith in Him will remove the glitter from gold and unfold the "inheritance incorruptible." Faith in Him will replace the fear of man.

"He is faithful that promised." Therefore, "let us hold fast the confession of our faith without wavering."

VII

FAITH LIVING

THE just shall live by faith" (Habakkuk 2:4). The just are those who have been justified by faith—called righteous ones. God's people in the New Testament are called saints—holy ones. Righteousness comes before holiness. Righteousness is legal completeness. Holiness is spiritual perfection. We must be counted righteous before we can be made holy. To the righteous only God says, "Be ye holy for I am holy." By faith we become legally complete. By faith we become holy. Being justified unto life, we live by faith. As we live by faith, we become Christlike. To be like Him is to be holy.

"The just shall live by faith." This verse is quoted thrice in the New Testament. We find it in Romans 1:17. The subject matter of the context is the faith principle. Notice the emphasis therefore: "The just shall live by *faith*." The verse is again quoted in Galatians 3:11. The key word of the context is justification. That places the emphasis on *just*. In Hebrews 10:38 the context underlines live: "The just shall *live* by faith." We find illustrations of this text in Hebrews 11:23-31.

The Blood

"By faith Moses kept the passover." Pharaoh and the people of Egypt had been smitten with nine plagues, but

their hearts were hardened by the punishment of God. They would not let His people go. The condition of Israel was worse than before. Moses had been forbidden to appear before Pharaoh again. It seemed as though the end had been reached. At this juncture God gave to Moses detailed directions as to the observance of the passover. The eye found nothing in this to cheer the heart. How could a slain lamb and the shed blood deliver a people from so strong a tyrant? The passover therefore was kept by faith alone.

God said, "When I see the blood, I will pass over you." It is not when Pharaoh sees, nor when the Egyptians see, nor when Moses sees, but "when I (God) see." It is not when God sees your fears, nor your sins, nor your merits, nor your faith. "When I see the *blood*." There was no natural power in the blood, but it was God's way of redemption. It pointed to the antitype.

The Israelites were sinners as were the Egyptians. The difference between the two was the difference between blood and no blood. It is the case of Cain and Abel over again. Abel offered unto God a more excellent sacrifice than Cain, because he slew the lamb that pointed to the Lamb that was to be slain. Religion despises the blood. Christianity centers in the Cross on which the blood was poured out. There is life in the blood. Christ's blood was poured out, that all might be justified unto life by faith in that sacrifice.

A father might have forgotten to sprinkle the blood on the side posts and lintel. Sons and daughters living therein might have passed the night in peace, thinking

that they were secure. However, their peace was the peace of self-deception. The angel of God slew the first born in every home on which the blood was not found. Members of some families which obeyed God may have trembled at the approach of the angel of death, but whether they were in peace or fearful, they were safe because of the blood.

So it is that those who rest on anything else save the blood of Christ are resting on sinking sand. Regardless of the peace they seem to have, they are hopelessly lost. Those who are under the blood may fear and tremble. They may have little joy in Christian experience, but being under the blood, they are eternally safe. "Without the shedding of blood there is no remission." The blood has been shed and therefore there is remission. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Not only do we begin under the blood, but we continue under the blood, by faith. The blood of Jesus Christ, God's Son, doth cleanse us daily from daily sin. "The just shall live by faith," moment by moment.

The sprinkling of the blood was foolishness unto the Egyptians. So the preaching of the cross is unto them that perish foolishness, but unto us that are saved it is the wisdom and power of God. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Our passover is perpetuated in the Lord's supper.

The Jewish passover looked back to Eden where man sinned and fell. It looked forward to the cross where the penalty of sin was to be paid. The Lord's supper looks back to the cross where sin was judged and forward to the second coming of Christ when our salvation shall be complete in glorification.

By sprinkling the blood on the door posts, the Israelites confessed, first, that they were sinners; second, that they deserved death; third, that they were the recipients of the mercy of God; fourth, that they were believers in Jehovah Jesus. Every time we partake of the elements that symbolize His substitutionary death on the cross, we declare that we are sinners saved by grace and that we believe in His visible, personal return. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." We thus live in hope by faith.

Baptism

"By faith Israel passed through the Red sea as by dry land." They left Egypt with a high hand. They were guided by the cloud of His presence by day, and by the pillar of fire by night. So the Spirit of God leads us today by His Word.

The children of Israel were led into what seemed to be a trap. Back of them were the pursuing Egyptians, in front of them the impassable sea, on one side mountains, on the other side the wilderness. Israel looked back and cried against God and Moses. What they saw was too much for them. At the presence of trouble

faith flew. What atheists we become when circumstances are against us!

Moses said, "Stand still, and see the salvation of the Lord." They looked back, and what they saw discouraged them. They believed their leader, and what they saw by faith encouraged them. We see by faith and then we see by sight.

"Stand still!" commanded Moses. That was hard. The Egyptians were pursuing them. Oftentimes we do everything by doing nothing. We need to be still to know that He is God. We must run not before Him whate'er betide. We must follow. However, this command is followed by the command, "Go forward!" Those who have stood still are prepared to go forward. The impassable waters opened before them. What they thought might be their grave, proved to be their refuge. They marched through on dry land.

This passing through is a type of baptism, yet not one of them was touched by so much as a single drop of water. Water baptism is incidental. It is spiritual baptism that is real and eternal. However, they had been under the blood before they passed through. First regeneration and then baptism. The Egyptians had not been under the blood, therefore instead of passing through they were drowned in the Red sea. Many who are baptized by water are lost. Those who believe and have been baptized by the Spirit into one Body are eternally saved.

Israel brake forth into singing, on the other side of the sea, when they beheld the salvation of God. The

theme of the song was Jehovah, their Deliverer. Christ, is the theme of the Christian's song. His people sing and make melody in their hearts unto the Lord after they have seen the salvation of their Redeemer. Stand still! Go forward! See the salvation of Jehovah! Then sing! "The just shall live by faith."

Falling Walls

"By faith the walls of Jericho fell down." Jehovah who promised to take Israel out, promised also to bring them in. The waters of the Jordan were miraculously divided and they were before Jericho, the border stronghold of Canaan. It had to be captured. At this crisis Jehovah appeared unto Joshua as a Warrior with a drawn sword in His hand. Israel needed the Lord of hosts to fight for them and so He appeared unto them according to their need. Christ appears unto the preacher as a Preacher, unto a teacher as a Teacher, unto a contractor as a Master Builder, unto you according to your need. Jehovah gave Joshua commandment concerning the capture of Jericho, and Joshua commanded the people.

The walls of Jericho were high and broad. The inhabitants thereof trusted absolutely in those walls. It is the tendency of man to trust material and temporal things. Ahithophel trusted in his diplomatic skill and went to a violent death. Jacob trusted in natural shrewdness and was constantly in trouble. The Pharisee trusted in personal merit and left the temple unjustified. Haman trusted in political position and was hanged

high on the gallows he himself had constructed. Lot trusted in his wealth and lost everything. The wise put their trust in Jehovah Jesus.

This army marched around the city once every day for six days. It seemed so foolish. It looked like treadmill work, but it was in obedience to the command of God. Carey labored in India, thinking, praying, preaching, translating. Seven and a half years of labor that seemed fruitless rolled by, but at last a native gave his heart to Christ. Livingstone travelled up and down the heart of Africa, seemingly in vain. In reality he opened the dark continent to the missionaries of the cross. No work that is done at the command of God is in vain.

For six days the walls were encircled once daily in silence. They were saying everything by saying nothing. At the right time silence is more eloquent than speech. There is a time to speak and a time to hold the tongue. At the appointed time the people shouted, the priests blew on the rams' horns and the walls of the city fell flat. Israel did what God commanded them to do. The walls would not have fallen had they not obeyed Him. Having obeyed, they could do no more. God alone could throw the walls down flat.

Peter was sinking and there was only one thing that he could do, and that was to cry, "Lord, save." God can save. You and I cannot save the sinner. The Holy Spirit alone can do that. However, people will not be saved unless we give them the gospel accompanied by prayer. God will not do what man can do for himself. Man cannot do what is the work of Deity alone.

There are many strongholds to be taken. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds." As faith overthrew the walls of Jericho, so faith is strong enough to overcome the high walls of all manner of evil. Collectively and individually, "the just shall live by faith."

The Blood Again

"By faith the harlot Rahab perished not." Previous to the capture of Jericho, Joshua sent two spies into the city to reconnoiter. Their presence was discovered. They were traced to the home of Rahab. At the risk of life she protected them. Why? Because she believed God.

The deeds of God in behalf of Israel ran like wildfire through Canaan. Heathen hearts trembled, spirits melted, courage oozed out of their finger tips, manhood fled. Canaan feared, but did nothing. Rahab heard, feared, and believed God. As soon as she believed, the Jews, the enemies of her own people, became her friends. They were closer to her than her countrymen and relatives. Brethren in Christ are closer than brethren of blood relationship. Foreign Christians are closer to us than American unbelievers.

Because of Rahab's courage the spies escaped. The safety of the woman and her family was promised. The crimson cord was hung from the wall of her house—not toward the city, nor in the house, but toward the camp of Israel and Joshua, who was a type of Christ. God said to the Israelites, "When I see the blood, I will pass over you." He said in effect to Rahab, "When I

see the crimson cord which speaks of the blood of my Son, I will pass over you." The people of Jericho perished, everyone save those who were under the crimson cord. Rahab and her loved ones were saved by the blood. Are you under the blood?

Rahab later married Salmon and became an ancestress of our Lord. Behold what grace wrought! By one act Rahab became immortalized. Her name is not only written in sacred history, but has been written in the Book of Life.

By one act sin came into the world and death because of sin. By one act all who believe are justified unto life. By one act David saved Israel from the Philistines, and by one foolish act he brought a devastating pestilence upon his people. One woman, a Samaritan, led many to Christ. One Theudas led many astray. One sermon resulted in the conversion of three thousand. One word fitly spoken has changed the destiny of individuals and peoples.

Manners and customs change. Style of dress and conceptions of beauty are as uncertain as the passing wind. However, justice and faith are ever the same.

Cain was a celebrity in his day, but not even an evil man respects him in this generation. Nimrod was a mighty hunter, the founder of the Babylonian Empire, but he is remembered only as a type of the Antichrist. Saul was the first king of Israel, mighty in brawn, but even proud men disesteem him. Only the righteous live on. Those who live by faith never die. "Abel, being dead, yet speaketh." The heroes whose names are re-

corded in the eleventh chapter of Hebrews have a fame that time shall never destroy.

We begin the Christian life by faith. We are saved by grace through faith. We die by faith. In the interim, "the just shall live by faith."

VIII

FAITH CONQUERING

BE strong in the Lord and in the power of His might" (Ephesians 6:10).

This text is well illustrated in Hebrews 11:32-35. A galaxy of six lustrous names and one luminous group meets the eye. Unique prowess was the equipment of each one of these. They performed mighty deeds of valor. They specialized in the impossible.

The names do not appear in chronological order. God is the Perpetual Present, the Everlasting Now. He reckons not by past, present and future. All time and eternity are to Him as present. So the arrangement is doctrinal and experimental rather than chronological. "The first shall be last and the last shall be first."

These heroes were trained in godly families; their parents were believers. "The hand that rocks the cradle is the hand that rules the world." As long as children are brought up in the nurture and admonition of the Lord, the church will be spiritual and the nation strong in righteousness.

These heroes were called from various walks in life. One was a shepherd, another a servant farmer, another a menial in the house of the Lord. God calls for men and women in every vocation and avocation in life to witness for Him.

I know a dentist whose office is a pulpit; a doctor who takes Christ into the sick room and hospital; a steel king who is better known as a personal worker; an elevator manufacturer whose comments on the Sunday-school lessons have strengthened busy business men for more than two decades; a steel mill boss of whom a laborer under him said, "He lives his Christianity"; a farmer who gets up at four o'clock in order that he may be in Sunday-school at nine-thirty o'clock; and others.

The faults of the heroes mentioned in these verses were glaring, but nothing is said about their shortcomings in this chapter. Their faith, their mighty works alone are proclaimed. God forgives and God forgets. It is not what man was, but what man is, that counts with Him.

Torches and Trumpets

The first group consists of four judges. The name that heads the list is *Gideon*. In the time of the judges every man did that which was right in his own eyes. There was no central authority, and government without authority is spineless. Chaos reigned, lawlessness prevailed. The highways were unsafe; people lived in caves and holes in the rocks. "King Tumult" ruled. More than that, the surrounding nations were making seasonal raids. The Israelites would plant and cultivate, then when the fields were golden with promise, the Midianites and the Amalekites would come down upon the land, carrying away harvest and people.

Israel was in such state because the nation had habitually disobeyed God. It was also apostate. The idols of the heathen had not been destroyed. Instead, the Israelites were worshipping stock and stone. Every time Israel repented, God raised up a mighty deliverer. At such a time the Lord appeared unto Gideon.

Gideon was a member of a renownless family. He was without standing even in his own community. He was unknown beyond the limits of a cabined domestic circle. He was weak, but God made him strong. He was timid, but God made him fearless.

God led him from strength to strength, until his courage was sufficient to call Israel to arms. The trumpet sounded and thirty-two thousand volunteers responded. Many came because almost every other able-bodied man was doing it. The crowd carried the spineless along. Individual decision played little part in their acquiescence. However, there were too many, so those who were fearful and afraid were told to go home. Twenty-two thousand left the place of danger. Still there were too many. The ten thousand were men of proud hearts. Had the victory been theirs, credit would have been laid at the feet of men. "Mine own hand hath saved me," is the common self-eulogy of the carnal heart. A test was necessary.

The men were told to go down to the brook and drink. The great majority drank one way; a few hundred otherwise. The difference between the way they drank was the difference between the drinking of a cow and a dog. A cow drinks and drinks until its thirst is satis-

fied. It looks neither to the right nor the left. It will not budge an inch until its stomach is filled. Its main business is to drink, and drink it will until thirst no longer cries to be satisfied. A dog, however, drinks and then looks around. It is ever on the alert. Its main business seems to be to watch; drinking is incidental. God needed men who were not only courageous but who were also wide awake, on tiptoe, mentally alert and physically agile.

God chooses men; He also chooses weapons. What other army ever went to battle armed with trumpets and pitchers? God always battles in a different way. His ways are not man's ways. His thoughts are not man's thoughts. His methods are of infinite variety.

At the appointed time the pitchers were broken and the trumpets were sounded. The three hundred looked upon the one hundred thirty-five thousand Midianites with the eyes of faith and saw the enemy discomfited. The Midianites, beholding the three hundred lights with the eyes of sense, thought they were being attacked by three hundred thousand men and they fled. Sight makes giants out of grasshoppers. Faith reduces giants to the size of grasshoppers.

From this incident we learn that the race is not always to the swift, nor the battle to the strong. Two million Persians on one side, Leonidas and the three hundred on the other, but the three hundred were Spartans. One shall chase a thousand. Two shall put ten thousand to flight. God fought for Israel that day. "He that is feeble among them at that day shall be as David; and the house of David shall be as God" (Zechariah 12:8).

It is "not by might, nor by power, but by My Spirit, saith the Lord."

We learn also that little things make a big difference. Many might have said to Gideon, "Why let such a little thing as the way men drink make such a big difference?" Their kneeling may have revealed that they had kneeled before a pagan god. They may have been secret Baal worshippers. It certainly revealed the lack of alertness, so necessary to the success of Gideon's strategy.

People today say that it does not make any difference whether a man believes in the plenary inspiration of the Bible, or in the deity of Christ, or in the substitutionary atonement. However, it makes a big difference. In the individual life, as well as in the life of the church, "a little leaven leaveneth the whole lump."

A salesman came to see me recently. He was a Jew. He said that he represented W—— & Company of Philadelphia. The name of the firm proclaimed the Hebrew origin of every member of it. Mr. C—— said that the firm he represented wanted to supply the people of my congregation with costumes and accessories for our plays. I told him that we were not in the theatrical business. He apologized and went out—to another church in town.

I observe: (1) That there must be a demand for this service. The pictorial page of our metropolitan dailies abounds with the pictures of casts exhibiting questionable talent and unquestionable nakedness within church walls. (2) That the stage, in theatre or church, provides for Jew and Gentile an agreeable meeting place. (3) That the Jew is assisting the Gentile in bringing the

world into the church. (4) That this is at least one reason for the lack of spiritual power in many churches. Theatrical performances instead of prayer meetings. Comedy instead of Christ. Memorizing demoralizing lines instead of the purifying Word. No wonder accessions are so few and congregations so small and apathetic. The theatrical programs followed by so many churches probably had their origin in supposedly innocent plays. Watch the "little heaven"!

We learn also that half-hearted followers weaken rather than strengthen an army. The ten thousand were stronger than the thirty-two thousand, but the three hundred were stronger than all. Half-hearted men weaken the church. The man who does not believe in missions is a liability. The man who attends church only on special occasions is a half-hearted brother who will flee when the enemy attacks. The man who does not support the church financially weakens the Christian company to which he has attached himself. The man who does not believe in conviction and conversion hinders the Spirit. In the kingdom of God quality reigns and not quantity. However, God would add to the number of quality folk.

Gideon in himself was weak. When the Spirit of Jehovah came upon him, he became strong, putting to flight armies of aliens.

Helped by Women

Barak and *Samson* are put together in the eleventh chapter of Hebrews because of their relation with

women. Barak was associated with two women in his ascendancy. In his fall, Samson's life was touched by an unfaithful wife and wrecked by the wiles of Delilah.

Deborah was the mouthpiece through which Jehovah spake to Israel in the days of Barak. She told Barak that the Lord had delivered Jabin into his hands. However, Barak was fearful. He would not attack unless Deborah accompanied him. Because of it Deborah prophesied that the credit for the victory would be given to a woman.

Barak prepared carefully to meet the army of Jabin with its hundreds of iron chariots. He made the attack in the strength of God. The enemy was routed. Jabin fled and was put to death by Jael.

Why did God use women in this mighty deliverance? Because Jabin made his raid to carry off numerous women captives. The mother of Jabin was looking for him to return and to bring not only the spoil, but a woman or two for each man. God therefore delivered the women of Israel in and through the weakness of two women made strong by the power of God.

God very seldom calls women to fight with the sword and armour, but when He does call them, they are veritable Deborahs and Joans of Arc, vying with masculine warriors in valor and deed. He occasionally calls women to lead in the attack against prevailing evils. Frances Willard and the W. C. T. U. were responsible for the national victory over rum. God has made weak women strong. There are still strongholds of evil to capture, O women of God, and enemies to discomfit.

A Strong Man

Samson was promised to his parents. The angel of the Lord appeared unto them and they believed the word of Jehovah. *Samson* took the vow of a Nazarite. His hair grew long. He believed what God had told his parents and began to deliver Israel out of the hand of the Philistines. It is written thrice that the Spirit of the Lord came upon him. When He touched muscle and sinew, *Samson* did that which no mere mortal could have done. Those deeds so unique and so marvelous were done by the Spirit of God through *Samson*.

Through the subtleties of Delilah he fell into the hands of the Philistines who mocked him and his God. He repented, however. His hair grew; the vow was renewed. He called upon God. The Spirit fell upon Him and he destroyed more in his death than he had in his life. *Samson* had many weaknesses, but the Spirit of God says nothing about them here. "He jeers at scars that never felt a wound."

The Spirit of God came upon *Samson* at stated times and then departed from him. The Spirit of God abides with every Christian and shall stay in the regenerated heart forever.

The Spirit of God not only gives unique spiritual and mental strength to believers, but also quickens the physical man. The entire man may be strong in the Lord.

How little things are magnified and multiplied by God! One thousand slain with the jaw bone of an ass! Frogs and lice humble a great nation. Hail stones rout an army. A microbe is big enough to baffle twentieth

century medical skill. There is nothing too small for God to use.

A Matter of Birth

Jephthae had a more difficult task before him than did George Washington. George Washington was a gentleman, a man of wealth, of recognized social standing in the colonies. He had made a military reputation for himself in the French and Indian War. He had back of him a people who were united in their opposition to Great Britain. The seat of the enemy's strength was three thousand miles away.

Jephthae was an outcast. This judge was "down in the world." He was the son of a harlot. His brethren drove him from the family circle. The people back of him were disorganized and disunited. His resources were limited. The enemy was not far away but right at hand—in their very midst.

Jephthae was a student of the Word. He read what Jehovah had done for Israel in the past. He had confidence that Jehovah would deliver Israel in the present. He believed God. The Spirit of Jehovah came down upon him. He waxed valiant in fighting. He subdued the enemies of his people.

Like Moses he spake unadvisedly with his lips. He made a foolish vow, but it is not here recorded against him. He had a certain zeal for God, but not according to knowledge; yet he lived up to the light that he had. Like *Jephthae*, a man may rise above temporary circumstances and become a hero of faith.

I have in mind two men who have overcome the

ignominy of questionable birth. One in particular is respected as an ardent church worker with a passion for souls and a growing heart. The shadows are forgotten in the light of the new life.

Versatile and Profound

Next in order is a trinity, "*David, Samuel and the prophets.*"

In America there are men who stand in unique pre-eminence in their realm. They are kings in their particular kingdom. George Washington is the Father of his country; Abraham Lincoln, the great Emancipator; Thomas Jefferson, the Democrat extraordinary; Edison, the peer in the field of invention. Henry Ford stands high in the arena of business. Edgar Guest has captured popular fancy in the realm of rhyme. However, David is the crowned king in every kingdom in Israel. There is no sphere in which he is not unique and at the head. His history is the history of Israel.

His was a great personality. He attracted the outcast. He was the champion of the oppressed. Women delighted in singing his virtues, as when they sang that Saul had slain his thousands but David his tens of thousands. Warriors were so stirred by his personality that they risked their lives in order that they might bring their captain water from his favorite spring.

He was "every inch a king," Israel's most illustrious monarch, a type of the King of kings. The innovations of his reign have been practised by kings unto this very day.

He was a great singer. His fame spread. People came from afar to hear the golden odes that fell from his lips. His minstrelsy drove the evil spirit out of the heart of King Saul. Homer and Shakespeare are known in many circles, but the poems of David are known the world over.

He was a great sinner. No man sinned more heinously than did he. His tremendous energies misdirected drove him to the limits of iniquity.

He was also a great sufferer. At the beginning of his life he suffered because of integrity and goodness. Personal righteousness made him the object of the king's wrath. Later he suffered because of his sins. His most familiar friend betrayed him. A favorite son rebelled against him. The failings of his family pierced his heart. Troubles within and without brought down his gray hairs to a cold grave in sadness and shame.

He was a great saint. No man repented as did he. Only a broken and penitent heart could have written the 51st Psalm. He was a man after God's own heart.

He was a great prophet. In vision he beheld the dispersion of Israel, but he also saw the final and glorious restoration of his people.

It was God who took David out of obscurity and put him on a seat above the princes of the earth. Weak and unknown, God made him strong and famous. I have seen men and women literally leap out of the rank and file into spiritual eminence because they gave God a chance in their lives. What God has done through others He wants to do through all Christians.

Spiritual Leadership

Samuel, the prophet, heard the voice of God when he was but a lad. He responded to the call of God straightway. God uses children in their weakness and simplicity superlatively. Out of the mouth of babes and sucklings He has ordained strength. Little children have been used by Him to lead parents into the kingdom. A multitude was fed by Divine power exercised upon the few loaves and fishes of a lad. God magnifies a droplet into an ocean. "Be strong in the Lord."

Samuel was unique in prayer. His name means "asked of God." He was given to Hannah because she prayed for a son. It was he who preserved Israel for many years by his prayers. When Israel rejected him in old age he said, "God forbid that I should sin against the Lord in ceasing to pray for you." The prayers of God's people in America are a greater protection to "the land of the free" than its navies and armies. Pray on, O American patriots!

Samuel was a remarkable statesman. After decades of service he could challenge the people to point out a single selfish or unrighteous act in his public career. Oh God, give our country statesmen whose hands are clean, politicians who refuse to be bribed, and leaders who unselfishly put the nation in place of self and Christ above all!

Heroes All

Through faith the heroes of the past "subdued kingdoms," not only physical but spiritual. The kingdom of

truth has ever challenged the kingdom of error. When Moses stood before Pharaoh, when Elijah stood before the Baalites, truth stood before error and subdued it. Listen to Lowell:

"Careless seems the Great Avenger, histories' pages but
record

One death-grapple in the darkness 'twixt false systems
and the Word;

Truth forever on the scaffold, wrong forever on the
throne—

Yet the scaffold sways the future and behind the dim
unknown,

Standeth God within the shadow, keeping watch
above His own."

Those weak in self, but strong in God, "wrought righteousness." Bold hearts declared the right and announced retribution upon those who disobeyed God. Kings trembled in their presence. Wickedness in high places was troubled by fearless denunciations. "Be strong in the Lord."

Humble men by faith in God "obtained promises." Joshua and Caleb were promised an inheritance in the land of Canaan. Other men fell. Thousands were buried in the wilderness, but Joshua and Caleb lived on. They crossed the Jordan. They led in the conquest of Canaan and were given possessions according to the promise of God. Solomon was promised wisdom. The promise was fulfilled. History gives him the appellation, "the wise man."

The promises of God are yea and amen in Christ Jesus. They are the personal possessions of God's peo-

ple. Possess your possessions. Take that which belongs to you. Act on the promises of the Divine Promisor.

They "stopped the mouths of lions." It was when the Spirit of God came upon Samson that he tore a lion to pieces with his hands. When a lion pounced upon a lamb in the flock that David was guarding, the lad slew it, using the weapon in his hand. Afterwards, David declared that as God had delivered him out of the jaw of the lion, so He would deliver him from the hand of Goliath. Daniel did not kill the lions. The angel of God shut their mouths. Paul said that he was saved from the mouth of the lion. God delivers in many ways and from every variety of beast.

Men of straw in self, but strong in God, may overcome him who goes about like a roaring lion, seeking whom he may devour. Resist the devil in God's strength and he will flee from you.

Young men of faith "quenched the violence of fire." Refusing to bow before the golden image in the plain of Dura, the three Hebrew children were cast into the furnace of fire, but one like unto the Son of God walked in the midst of the flame and saved them from death. Early Christian martyrs called unto their tormentors, saying that they, in the midst of the fire, were in no greater pain than if they were lying on a bed of roses.

Many "escaped the edge of the sword." Rahab escaped the sword of Israel because she believed in Jehovah. Elijah escaped the sword of Jezebel. Jeremiah dictated to Baruch, the scribe, a denunciation of Jehoia-

him and the sins of the people. When this was read in the presence of the king, he was infuriated. He snatched the parchment from the hand of the reader and cut it to pieces with his penknife. He ordered the death of Jeremiah and Baruch, but God saved them from the sword of the apostate king. The parchment was rewritten and the Bible today is complete. Evil men may hack away at it. They may behead Jonah and cut the heart out of Moses, but the Word of God and those who trust in it, shall escape the edge of the devil's sword.

Moses, when called to deliver God's people, confessed weakness and a stammering tongue. God made him eloquent. Paul was a man of mean appearance. His speech was not excellent, but God made him so strong that his mental and spiritual stature touched the very stars. "Who out of weakness were made strong."

Abraham was not a professional soldier, but when the confederated kings fell upon the cities of the plain and carried away Lot and his family, Abraham girded on the sword. He defeated the enemy with an inferior force. He "waxed valiant in fight, turned to flight the armies of the aliens."

Women weak in body but strong in faith "received their dead raised to life again." Elijah in the strength of God brought back the widow's son. Elisha restored the son of a Shurammite woman. It was the word of power that said unto Lazarus, "Come forth." The same person who spoke those words, also brought the Old Testament saints out of their graves after His resurrection.

They were seen in Jerusalem. That voice shall be heard again and the bodies of saints sown in weakness shall be raised in power.

Babcock sings:

"Be strong!

We are not here to play, to dream, to drift!
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O! shame;
Stand up, speak out and bravely in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes on—the day how long,—
Faint not! Fight on! Tomorrow comes the song!"

"Be strong in the Lord and in the power of His might."

IX

FAITH SUFFERING

IF we suffer, we shall also reign with Him" (2 Timothy 2:12).

"We suffer"; "we reign." We do both "with Him." There is no suffering in heaven. Spiritual anguish, mental pain, physical aches are all left behind. If we suffer, we must suffer with Him here. We do not reign at present. God gave man dominion over all things, but he lost that dominion in the fall. We shall reign with Him, when He reigns over the earth.

The first word of the text is a tremendous one, "if." The reigning must be preceded by the suffering (Romans 8:17). If there be no suffering with Him and for Him here, there shall be no reigning with Him hereafter. "If we suffer, we shall also reign with Him."

And Others

Hebrews 11:35-40 illumines the text. This portion is an ode to the unknown heroes "of whom the world was not worthy." The world thought these heroes were not worthy of praise, but God writes that the world was not worthy of these unnamed stalwarts.

The world has never recognized true greatness. The pages of history are full of the names of kings, princes, philosophers, poets, conquerors. An intellectual man may be a philosopher but also mean, as was Lord Bacon.

A poet may be immoral as well as a genius, as was Lord Byron. A conqueror may subjugate nations, but may be himself conquered by lust, as was Alexander. The Bible is filled with the names and deeds of men and women, spiritually strong, "of whom the world was not worthy."

The Apostle calls the roll of the greater lights in the eleventh of Hebrews. Beginning at Abel he continues throughout time to David. Then he continues by saying, "and others." The "others" have been lost in namelessness. Neither secular history nor the sacred narrative chronicles their deeds or record their names. Their names are written in God's Book of Life.

Elijah thought that he only was left to witness for Jehovah. God told him that there were seven thousand who had not bowed the knee to Baal—Elijah, "and others."

Paul was the chief apostle to the Gentiles. He suffered and died for Christ in the midst of pagan persecutions. In Corinth he was quite downcast because he felt that all men had forsaken him, and that he alone was standing with God and for God in that philosophical city. However, God appeared unto him and told the apostle that He had many people in that city. There were many workers who helped Paul in his arduous labors. The reward for the growth of the early church shall be given to faithful Paul, "and (faithful) others."

John Knox said, "Give me Scotland, or I die." God gave him Scotland. That nation was so strongly established in the faith that it stood the attacks of agnosti-

cism and rationalism for centuries. However, this great man built not alone. The foundational work was done by Knox, "and others."

About 1830 a great revival spread over the United States. Men were convicted of sin and gloriously saved in field and street, in city and country, in church and out of church. That great ingathering was due to the efforts, prayers and consecration of Charles Finney, "and others."

In church life there are leaders, "and others." Leaders are known and named, but only God and the pastor know the fidelity of scores whose names do not appear on church literature. All hail to the "others"!

Others Tortured

"Others were tortured, not accepting deliverance." It was gala day in Rome. People were pouring in from the provinces. The goal of their steps was the amphitheater. Tier upon tier, gallery upon gallery were being filled by senators and slaves, by centurians and philosophers, by men and women. The time for the entertainment to begin was at hand. A Roman official appeared leading a number of men, women and children to the center of the arena. They were Christians. The adults bravely faced the concentration of hatred massed in the galleries. They stood unflinchingly in the center of that vast circle of diabolical hatred. Children endured heroically as though sustained by supernatural power. A light was seen on their faces, invisible to all save spiritual eyes. The Roman official retired to a place of safety and an-

other gate was opened. Out rushed lions, half starved, goaded by sword prick, thirsting for blood. They paused for an instant dazed by the sunlight, and then with a roar that could be heard for miles, leaped upon the defenseless Christians. One stroke of a giant paw, and a man fell crushed and bleeding to the earth. A sweep of sharpened claws and a woman was ripped asunder. A snap of iron jaws and a child was decapitated. So the slaughter went on, while the crowd roared its approval.

Where were the angels of God? Where was the angel who destroyed the one hundred eighty-five thousand of Sennacherib's host? Where were the angels who pulled Lot out of the city of Sodom? Where were the angels who serenaded the shepherds while the Holy Babe lay in the manger? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" However, it pleased God to glorify Himself through the death of these martyrs. He could have sent ten thousand times ten thousand angels to succor them, but the blood of the martyrs was to be the seed of the church. Many a pagan who came to witness the entertainment was pierced with the arrow of conviction, when he saw the heroism of those who preferred to die rather than deny their Saviour.

Others had molten lead poured down their throats. Some had their tongues pulled out by red hot pincers. Some were covered with combustible materials and then lit to blaze as torches while emperors played. Some were sewed up in sacks and thrown into deep rivers. Had

they apostatized they would have been delivered, but they endured torture "that they might obtain a better resurrection."

In this passage of Scripture we read, "Women received their dead raised to life again." These, however, were raised to temporal life, to the light of the sun, to earthly fellowships, to passing joys. They were raised to die again. The martyrs died that they might be raised again to the fullness of eternal life. Had they apostatized they would have been raised in the second resurrection, to stand before the Great White Throne and be judged according to their works. They preferred to be raised in the resurrection of the just. "Blessed and holy is he that hath part in the first resurrection."

In the days of the Maccabees, a mother exhorted her sons to endure torture and death rather than deny Jehovah. Seven of them were tortured and put to death before her very eyes, but she exhorted each one from the oldest down to the youngest to stand firm. She believed in the resurrection and was certain that although their tongues were pulled out and members severed from their bodies, they would have a part in the better resurrection with perfect and glorious bodies.

Others Mocked

"Others had trial of cruel mockings and scourgings." The world has ever mocked the prophets of God. Dogs bark when princes fall. A dumb ass with a well directed kick may kill a thinking man, but the ass is still an ass and the man is still a man. Fools mock the profound

wisdom of God's wise men. Sanballat and Tobiah mocked the divinely directed work of Nehemiah. Goliath mocked David. Apostate Israel mocked the prophets that God sent unto them. On the cross Christ Himself was mocked, not only by the soldiers and the rabble, but by the thieves crucified on either side of Him.

Is the servant greater than his Lord? High school students and university men and women will be mocked in the classroom if they assert their belief in the story of Jonah and the big fish. Business men who believe in the inerrancy of God's Word and so state, will become the objects of, at least, veiled mockery. Ministers who believe in the deity of Christ, in the substitutionary atonement, in the literal resurrection and in the second coming hear the sneers of mocking ecclesiasticism. We shall be mocked, but why not? So were others.

Do we suffer from exposure for Christ? Unnamed heroes walked through icy fields for Him. One emperor ordered that all Christian soldiers in his army be exposed naked to the blast of winter. At the same time he offered a hot bath and warm clothing to any one of these who would curse God. All refused save one. He was taken to a warm bath—and died there.

Do any of us suffer heat for His sake? Unnamed heroes were thrust into furnaces heated over seventy times seven for Christ's sake.

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

Others in Prison

Others "had trial of bonds and imprisonment." Micaiah was a true prophet of God. He was opposed by many false prophets who prophesied soft things in the hearing of Ahab. These false prophets proclaimed that the king would scatter the enemy. Micaiah, who had seen a heavenly vision and had received a message from God, told Ahab that Israel would be scattered upon the hills as sheep without a shepherd. Because of his fidelity to the truth, he was cast into prison and deprived of necessary food.

Jeremiah, in opposition to the false prophets of his day, prophesied the coming retribution on king and nation. False prophets and apostate princes brought about his imprisonment. He was thrown into a dungeon so vile with slime that he sank into it up to his armpits.

When have true prophets been popular? When has the message of wrath and retribution been received with open hearts? Even the word "fear" is taboo today. Yet the Word of God still stands sure. There is heaven; there is hell. There is reward; there is also retribution.

As someone has suggested, there are scavengers in every department of human life to consume all putrefaction and decay. There are vultures in the air. How they gather about a carcass! Well and good, for they thus rid the earth of dead things that might become the prolific mother of destructive pestilence. There are crocodiles in the water for the same purpose. There are billions of minute scavengers in the air that consume

evil things with avidity. There are also microscopic scavengers in the body which attack the putrefaction of any member. It is thus that God keeps the water, the air, the earth, the body clean and free of decaying and dead things.

What is true of the physical is also true of the moral and spiritual. There are scavengers in these realms that rid them of rot. "The wages of sin is death." "The way of the transgressor is hard," both in this life and hereafter. The Word of God standeth sure. "Whatsoever a man soweth, that shall he also reap." Moral decay will be consumed. Spiritual carcasses will be burnt up.

Others Stoned

Others "were stoned." Naboth had a vineyard that Ahab wanted, but Naboth did not want to sell the vineyard. The king moped. The queen heard about it and asked him the reason. Jezebel then schemed the death of Naboth. "The female of the species is more deadly than the male," when out of Christ. The frameup resulted in a false charge of blasphemy and treason against Naboth. He was stoned to death. The law of Jehovah was that the vineyard should stay in the same family forever. Naboth obeyed God and disobeyed the king. The result was death to the body, but eternal favor with the Lord.

Stephen was being tried by the Sanhedrin. It is recorded that his face was as the face of an angel. The Sanhedrin looked steadfastly upon him as he told them

that as their fathers had killed the prophets, and they had murdered the Messiah. They therefore rushed upon him with violence. They dragged him out of the city and stoned him. But the stoning resulted in the conversion of Paul. How worthwhile it was! People are not stoned in this way today, but many of God's servants may expect verbal stoning from those who are enemies of Christ.

Others Sawn Asunder

Others "were sawn asunder." The Bible records the names of none such, but Jewish history tells us that Isaiah thus crowned his days. King Manasseh, the apostate, ordered his death. Think of the cruelty of a king who could bring such a terrible end upon a prophet of God. Think of men sufficiently hardened to carry out such an order.

Men who continue in sin become worse than beasts. Wolfish men become worse than wolves. Christ called one king a fox. Nero, the lion, was more ferocious than the beast of the jungle. Snakish men are more subtle and venomous than things that creep. But, "where sin abounded, grace did much more abound." Wolves have become sheep by divine grace.

Others Tempted

Others "were tempted." They were tempted to apostatize. They were tempted by the smiles of the world. The bribes of the world are rich; it offers much. If smiles fail, it frowns and threatens, but these unnamed

heroes were moved by neither the smiles nor the frowns of the world.

In the days of the prophets the faithful were tempted to turn from the worship of Jehovah to the worship of idols. In the days of Paul they were tempted to return from Christianity to Judaism. They were tempted to turn from the worship of Christ to the worship of the emperor. In this day, the temptation is to leave the faith of our fathers for the religions of the hour. The religion of Durant is but a philosophy of ice and snow. The religion of "Socony Temple" is nothing more than a romance of skepticism. The religion of the secular press is only a "pea soup" fog. The religion of the many "isms" that thrive on American gold is but an ounce of sugared arsenic. Leave Christ for these things? God forbid! "If we suffer, we shall also reign with Him."

Others Slain

Others "were slain with the sword." In Hebrews 11:34 we read that some escaped the edge of the sword. They glorified God thus, but others were slain with the sword. James was beheaded, and seeing that it pleased the Jews, Herod ordered the imprisonment and beheading of Peter. Peter was delivered. God did not love Peter more than James. He glorified Himself through the death of James and also in the deliverance of Peter. There are a lot of things we do not understand. It is not written that Abraham understood God, but that he believed God. That is all we can do—and that is enough.

The world has a sword, but so has the Christian. The sword of the Spirit is the Word of God. It is powerful and living. If it touches the head it drives out skepticism. If it pricks the hand, lethargy goes and zeal is manifested. If it draws blood from the heel, man's walk is changed. If it penetrates the heart, the sinner cries out, "What must I do to be saved?" The sword of the world can slay the body, but the sword of the Spirit brings death to the old self-life.

Others Wandered About

Others "wandered about in sheepskins and goatskins, . . . they wandered in deserts, and in mountains, and in dens and caves of the earth." These could have lived in palaces. They might have been clothed with soft clothing. They preferred to live out in the wilderness with wild beasts, rather than to enjoy the pleasures and privileges of society, with apostasy.

In driving out these people from society, society lost that which enriched it beyond computation. When France drove out the Huguenots, it robbed itself of those vital elements necessary to national stability. France has suffered to this day because of that sin.

There are certain interdenominational institutions in America which have committed this same sin. They have driven out the spiritual from their midst. The result is that although rich and increased with goods, they have no spiritual power. They have substituted a social program for one aimed at conversion and edification. Financial drives, membership campaigns, social

affairs, ethical gymnastics, but no souls saved. They have driven out those great in spiritual achievement and have called in those whom the world approves. God gave them their desire, but sent leanness into their souls.

I know of a church out west which drove out the evangelicals from its midst by a program to which loyal Christians could not acquiesce. That church robbed itself. Men are still there, but they have no vision. Women are still there, but they lack the discernment of elect ladies. Boys and girls are still there, but they do not seek to cleanse their ways by taking heed to the Word of God. Those who got out have been enriched. Those who drove them out have been impoverished.

Reward—Here, or Hereafter?

"These all—received not the promise." They died without name or fame. They left behind them no pyramids. This passage eulogizes heroes baffled, beaten, unknown. The world called them fools. But they possessed that heavenly wisdom that "had respect unto the recompense of reward." Faith in God reaches far beyond time. It is rooted in eternity. The world said they failed, but did they? Read Begbie's poem to the failed!

"Failed! 'Ah yes, poor fellow,' you say,
Nothing from life he seemed to gain;
His was truly a losing fight,
And all too soon the cruel night
Closed around—beat him down, he was slain,
'Yes, failed,' you say.

"Failed! But I tell you, tell you, nay,
'Twas a bold fight he fought and well;
With courage held high and brow clear,
No skulking craven in the rear,
And if vanquished, 'twere fighting he fell;
No failure, I say.

"And look you, what call you Success?
The shrill plaudits of some few men—
A palace reared high from the cold,
A red heap of this earth-dug gold,
A cathedral crypt, and then, what then?
—Why, only a guess.

"And I say again, count you the cost
Of this Bridge: to what is it nailed?
What are its bulwarks piled high, these
You cross to your city of ease?
Man, I tell you 'tis built on the failed,
The fighters who lost.

"And he, scorn or pity as you will,
'Twas in fording that stream he fell;
'For freedom, for man, for the right,'
Were his cry in the heat of the fight,
And for these—and for you, rang his knell;
Then 'failed' say you still?

"Dry-shod, reach your Promised Land now
On his failure; on those the world railed,
They, the stuff of what heroes are,
Who saw its lights gleam from valleys afar,
And fought for it, died for it, failed;
No failure, I vow!"

If to suffer bonds and imprisonment for Christ is failure, I call you to failure. If to suffer trial of mock-

ings and scourgings for Christ is failure, I call you to failure. If to wander about destitute and afflicted for Christ's sake is failure, I call you to failure. "If we suffer, we shall also reign with Him."

The heroes named and unnamed were great, but without us they shall not be made perfect. Milton pictured Paradise as a huge rose—many petals, one flower. The flower of God's perfected work shall be incomplete without all the Old and New Testament saints. The past needs the present. The present is incomplete without the future. The brotherhood of God extends from Paradise lost to Paradise regained. Paul "and others" have gone before us, but they have not yet received their reward. The saints in heaven and on earth are looking forward to the time when the Lord shall descend and gather to Himself His Body, the Church. He shall bring His reward with Him. We shall begin to reign with Him then, if we suffer with Him now.

X

"THE AUTHOR AND PERFECTER OF FAITH"

IN Hebrews 12:2 we read these words: "Jesus the author and perfecter of faith."

The big inspire the big. "Lives of great men all remind us, we can make our lives sublime." Biography stirs up latent powers in the soul. It allures to loftier altitudes. If we examine the lives of men who have arrived or who are arriving, we will notice that they have held before their eyes the character, ideals, aspirations and achievements of great men. Carlyle was so much impressed by this fact that he wrote a great book entitled, "Heroes and Hero Worshippers."

Every great military leader has studied the life of Alexander the Great. Marshal Foch began to read about Napoleon at the age of twelve. The heroes of William Carey were Brainerd, the great missionary to the Indians, and Paul, the greatest of all missionaries. John Mark, who began in failure, "came back" because his life was stabilized by contact with Peter, the Rock. The influence of Moses may be seen all through the life of Joshua.

It is well for men to go behind closed doors and examine secret sources of strength. What food did this giant eat? What school did this great intellect attend? How

did this mountain climber develop such strength, agility, and perseverance?

It was the custom of ancient peoples to lead a young warrior, putting on his armour for the first time, to ancestral halls. There he was told to look up into the rugged faces of his heroic ancestors while a battle-scarred warrior related the great deeds performed by this warrior and that, until the young man was inspired to imitate the valor of his grandsires.

Napoleon pointed to the pyramids in the Egyptian campaign and said, "Soldiers, forty centuries look down upon you." Of course his men were stirred to the heroic.

So Paul, writing to the Hebrew Christians who were wavering and in danger of apostatizing, held up before them the brave hearts whose names and deeds are recorded in the eleventh chapter of Hebrews.

Witnesses

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses." The picture is that of the arena where people are gathered together in great numbers to witness the contests. Behind the real meaning there is surely the implication of invisible spectators; tier after tier of angels, cherubim, seraphim; balcony upon balcony of martyrs; gallery upon gallery of the souls of just men; all looking down sympathetically and saying, "Fear not, faint not, fight on; tomorrow comes the song." We need this encouragement in our tests and temptations.

However, Paul does not tell us that we are compassed about with a cloud of spectators. He usually writes the

unexpected. God's ways are not our ways. "Seeing we are compassed about with so great a cloud of witnesses"; not eye witnesses of, but witnesses *to*. This great crowd unitedly witnesses *to* the faithfulness of God. "He is faithful that promised." If God was able to keep them, surely He is able to keep us from falling, and to present us faultless before His throne with exultation.

These worthies also witness to the power of the faith life. They were tested as we are. They were tempted. They knew how hard it is to be good and to do good. They were faulty, but we see a halo of holiness crowning their heads. By faith in God they won the victory over all circumstances and made stepping stones out of the vicissitudes and tests of life.

Laying Aside Weights

"Seeing we also are compassed about with so great a cloud of witnesses," the apostle exhorts us to do four things. First, "let us lay aside every weight." Sin is sin, wherever committed. Sin is sin whether committed by priest or people. Sin is transgression of the law of God, a violation of His will. Weights are not sin, but they encumber; they hinder spiritual progress; they chain the feet and handcuff the hands; they pour cold water upon zeal; they choke enthusiasm; they drag on a life of service.

Anything may become a weight. Your weight may be worry, "the deceitfulness of riches," "the lust of other things entering in," some amusement, a worldly friendship, abuse of time, an attitude of the mind, a disposition of the soul, the books in the library or magazines on the

reading table, a habit, pessimism, worldly indulgences, crudeness, tactlessness, or some other thing. These encumbrances are of negligible weight, but the multiplicity of them makes them dangerous. Many moths will do more damage to a wardrobe than a burly thief. Many weeds will do more damage to a garden than an invading cow. What is a weight to one, may not be a weight to another. Each man must decide in his own mind, in the light of Holy Scripture, and upon his knees, remembering that weights multiply and impede.

I recently attended a Sunday-school Christmas entertainment. Children approached the platform in various ways. One girl more mature than the rest, when her name was called, approached the platform quickly, and then paused to take off her hat and coat. It was not a sin to recite with hat and coat on, but she felt that either, or both, would encumber speech and impede proper declamation.

So it is that many things which are not sin are weights, and keep the soul from rising from strength to strength and from glory to glory. They clip the wings of the aspiring inner man. Look at Lot in Sodom!

Some would suppose that if we put off these weights we pauperize ourselves. But we do not lose by giving up things. Each weight put off enriches the inner man. Paint on a wooden house is acted on by storm and sun until it disappears entirely. The house has been impoverished. However, weather acting upon a rock adds to it. For the worldling to throw off a weight would be to impoverish the life. When a Christian throws off a

weight he adds to his spiritual resources. What impoverishes the sinner, enriches the saint. If the world could see what the Christian gains by the putting off of weights, surely it would not sneer.

Laying Aside Unbelief

Second, "let us lay aside the sin which doth so easily beset us." It is true that there are sins peculiar to nations and individuals, but Paul is not speaking about such. The context reveals what this sin is. This sin is in direct contrast with the context which centers in the faith-principle. "The sin which doth so easily beset us," is unbelief. It is the opposite of faith. Unbelief is sin. It is the sin of sins.

When the barbarians who worship idols, and the people of the under world stand before the Great White Throne, they shall be condemned, not so much for idolatry and immorality, as for the sin of sins,—unbelief in Christ. When the intellectual sinner stands before the Great White Throne, he shall be condemned, not so much for intellectual pride, as for the sin of sins—unbelief in Christ. When the moral and religious sinner stands before the Great White Throne, he shall be condemned, not so much for self-righteousness, as for the sin of sins—unbelief in Christ.

The sin of unbelief arises not usually from intellectual doubts and dispositional idiosyncrasies, but from moral and spiritual sources. Usually there are sins hidden behind the sin of unbelief.

Running the Race

Paul exhorts us, thirdly, to "run with patience the race that is set before us." The Christian life is not a loiter, nor a meander, nor a walk. It is a race. How old this truth is, yet how few attain unto the exhortation.

People will race in other things. There is a mad rush for money, for social position, for pleasure. People strive and strain to attain in the secular. Why should not the same zeal be manifested in the spiritual? The worldling runs to receive a corruptible crown. We sprint to receive an incorruptible crown. Therefore, let us run as did Paul (2 Timothy 4:7, 8).

We are to run not spasmodically, but with patient continuance, plodding ever on. The wind resists, gravity pulls, things divert, but "let us not be weary in well doing: for in due season we shall reap, if we faint not." Our enthusiasms wax; may they never wane! Our zeal is fanned into intense heat; may this temperature never fall! It is sometimes hard to keep on, but it is possible in Christ Jesus.

We are to run the race that is set before *us*. I cannot run your race and you cannot run mine. I notice in Christmas entertainments that children declaim in various ways—each one according to his own individuality. We need to become like children in these things. We are to be ourselves, as God has made us, but particularly as He has re-made us.

No one else can live the life of Enoch, the life of Abraham, the life of Talmage. We must live our own

lives. Each man must hoe his own row. Each man must plow his own furrow. Each man must grind his own ax. Each man must run his own course. You must paddle your own canoe. "You in your small corner, and I in mine."

As I look from the inside of my path upon the outside of yours, I may feel like changing. As you look from the inside of your path to the outside of mine, you may feel that you would like to make a change. However, things look different from the inside, and if we could see the inside of every man's path, we would be more thankful that our path is what it is, even though it be rough.

Looking Away Unto Jesus

Fourthly, "seeing we also are compassed about with so great a cloud of witnesses,"—let us look unto Jesus. Let us look *away* unto Jesus. Look away from the mighty heroes of Hebrews eleven. They were great, but here is One greater. They were imperfect; here is the Perfect One. These men were heroic, and it is well to imitate heroism, but one is so apt to imitate the faults of the great. In Christ was no fault. He was without sin.

Let us look away, therefore, from all human heroes; away from doubts and fears; away from personal, physical and mental conditions; away from spectators, seraphic or human; away from the crowd, whether it cheers or sneers; away from all beings and things, unto Christ.

He is the author and perfecter of faith. The word "author" is translated elsewhere "prince," "leader," "captain," and refers to the first in a file of men. Christ is the first—the first born of all creation. The angels of God worship Him. All things were made by Him and for Him. The seraphs cover their faces in His presence, saying, "Holy, holy, holy." He is the first born from among the dead—the Head of the Church. In all things He is the first, the pre-eminent One. "God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

He has been anointed with the oil of gladness above His fellows. He is *the* Lily of the Valley, *the* Rose of Sharon, *the* Son of God, *the* Son of Man. He is *the* Way, *the* Truth, and *the* Life, *the* Chiefest among ten thousand, *the* One altogether lovely.

He is the princely Leader of faith. These heroes of faith were pre-eminent in some special feature of faith, but He is pre-eminent and perfect in every feature. The heroes whom Paul mentions are all in one class. Christ is in a class alone. As the heavens are high above the earth, so is He high above the greatest of faith heroes.

He is also the perfecter of faith. He brings it to conclusion. He is not only the beginning, but also the end. He is the Alpha and the Omega, the first and the last. He is the subject of faith, but also the object, the author and giver of faith.

What faith? *Our faith!* We are saved by grace through faith; and that not of ourselves; it is the gift of God. The faith that justifies, the faith that overcomes, the faith by which we live, the faith by which we die, all is the gift of the author of our faith, who also sees each believing one through to the end.

He is also the author and perfecter of *the Christian faith*, which has begun at His incarnation and which shall be completed at His return. The incarnation necessarily implies the crucifixion, for He came "to seek and to save." Christ came to redeem them that are under the law, and the shedding of blood was necessary for redemption. The cross necessarily implies the resurrection, for it was impossible that death should hold Him. The resurrection necessarily implies the ascension. "Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." The ascension necessarily implies the return, for He must appear apart from sin unto salvation. Christ must come again to complete and perfect the Christian faith.

Abel is named first in this list of mighty ones. He "offered unto God a more excellent sacrifice than Cain," but Christ offered unto God a better sacrifice than Abel, for He offered Himself. The blood of Abel still speaks. Christ's blood speaks of better things than that of Abel.

Enoch walked with God, but Christ walked with God as Enoch never walked. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

Noah built an ark to the saving of his house. Christ Himself is the Ark in whom all believers find refuge from the storms of time, and in whom they abide eternally.

Abraham "went out, not knowing whither he went." Christ came "out of the ivory palaces, into a world of woe," knowing the shame, the pain, and the ignominious death that would befall Him. Abraham sojourned in a tent; but of Christ it is written that the birds had nests and the foxes had holes, but the Son of Man had not where to lay His head. Abraham looked for a city which had the foundations. Christ said, "In My Father's house are many mansions." He himself is the designer and builder of the city which Abraham looked for.

By faith Moses kept the passover. Christ is our Passover. By His blood all believers are saved.

All these heroes died in faith. Christ is alive forevermore. He remains, "the same yesterday, and today, and forever"; He who was, and is, and is to come. They help by their example. Christ helps moment by moment by His power and intercession.

I read of a curious person who lived in the previous century in New England. He went to sleep one night, a worthless, helpless, drunken wretch, who had almost lost the power of speech from dissipation. He awoke a transfigured man. Someone asked him later what had happened. He said this: "That night Christ came to me in my sleep. He did not say anything, He merely looked at me. His face was so wonderful, so loving, so kind, so pure. As I looked at Him, I saw that I could

be forgiven, that I could be changed, made over again. I looked at His face and cried like a baby. When I looked at His face, I was so happy I could not be afraid. When I looked at myself, I was so afraid I could not be happy. His face was so wonderful that as I looked at Him, I felt the desire for rum leaving me. I wanted to be like Him and felt that I could not displease Him. His face was all heaven, all grace, all love, all might."

The one who recorded this narrative said that the man lived a life without blemish among his fellow-men for forty years thereafter. What a look into the face of Christ did for that man, it will do for all men. An experience similar to this one was the privilege of a drunkard living in Coatesville, Pennsylvania.

It is well nigh impossible to put aside weights, unless we look day by day into His face. It is impossible to put aside the sin of unbelief, unless we look moment by moment into His face. It is impossible to run with patient continuance the race that is set before us, unless we habitually look into His face. It is impossible to do right and to be right, unless we constantly look into His face.

Are you discouraged? Are you downcast? Are you cumbered with a load of care? Have you trouble? Look into His face. Look away unto your Lord. Concentrate on Christ!

"Fix your eyes upon Jesus,
Look full into His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace."



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